

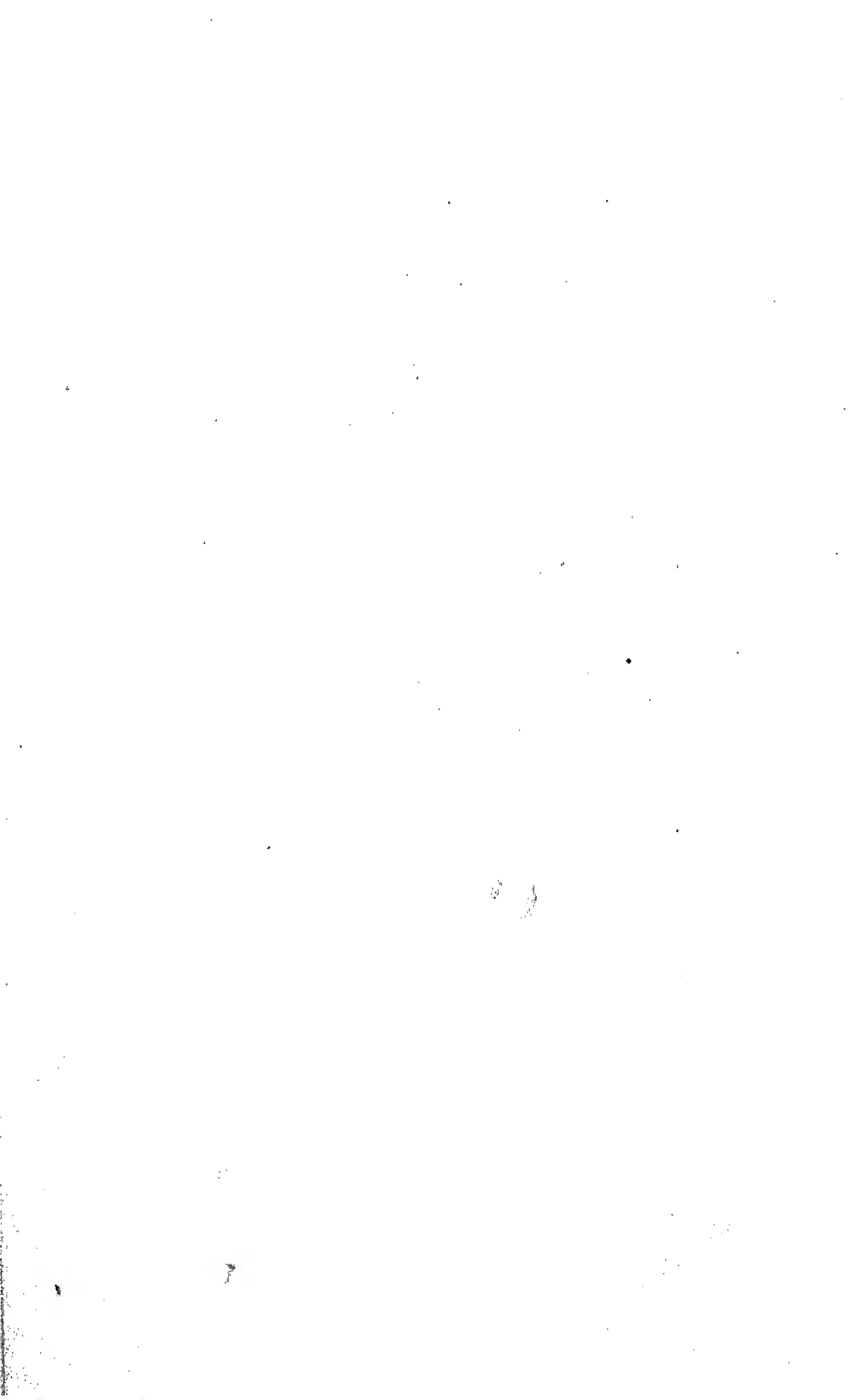
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MAN

A MONTHLY RECORD OF ANTHROPOLOGICAL SCIENCE.

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CLAY CEREMONIAL FIGURE FROM KIKUYU.

MAN

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ORIGINAL ARTICLES.

Africa: East.

With Plate A.

Routledge.

An Akikuyu Image. By W. Scoresby Routledge, M.A.

The image that forms the frontispiece of the present number of *MAN* has **1** been obtained for the British Museum by Mrs. Sidney L. Hinde, the wife of H.M. Sub-Commissioner for the Kenia province. I have been asked to write a few notes about it in her absence.

In 1903 I was living in the country of the Akikuyu, in the district of the petty chieftain Wombugu, whose village is situated on the River Goura, midway between the points now indicated on the map as Fort Hall and Fort Nyeri, in the province of Kenia in British East Africa.

Coming one day suddenly over the sky-line of what proved to be a sort of huge natural amphitheatre, I saw at the bottom a large number, perhaps 500, of people—say 300 men and the rest women and children. The women and children, dressed in the usual way, stood around as spectators, availing themselves of the natural rise of the ground the better to see, but they took no active part whatsoever in the ceremony.

The men were specially dressed for the occasion and formed up as a compact body in the arena.

The elements of the men's dress were the same as in everyday life plus the special shoulder wings or shields invariably employed in dancing, but the material of their dress was exclusively the dry, whitish-yellow, fibrous sheath that forms the outer covering of a cob of ripe maize instead of being the fur of the Colobus monkey, as is customary.

The costume consisted of:—

(1.) A garland formed by a hoop, to which was attached about thirty maize sheaths standing out from the head like the rays of a star.

(2.) A shoulder wing or frame projecting upwards above the head about 9 inches, and consisting of an armlet passing round the arm as high up as possible, from which sprang a light cane ovoid hoop with its circumference directed forwards and backwards, to the periphery of which was attached tufts of the dry maize sheaths.

By constant informal practice a Kikuyu can impart from the muscles of the shoulder a peculiar quivering movement to these shoulder dancing shields that much

resembles the action of the wings of a young bird when anticipating food from the parent, and the effect of such, in the case of a large number of dancers, is most effective.

(3.) An armband worn just above the elbow, from which depended a bunch of maize sheath—the equivalent of the white bushy tail of the Colobus monkey (*Guen*) usually worn at the dance.

(4.) A circlet placed just above the curve of the calf of the leg formed of cane, of which the ends, extending about six inches backwards, allowed the maize sheaths to be arranged like the long white back-hair of the Colobus.

In their hands they carried, instead of the usual life preserver (*jo-rō-ma*), a stick about two feet long, to the extremity of which a large tuft of maize sheath was attached.

A small group of elders stood facing the crowd, and one of their number addressed it. The assembled performers then went through certain complicated Sir Roger de Coverley-like movements in a series of short jumping steps, and finally ranged up in front of the elders. (This particular jumping step is practised at odd times.)

One of the old men then very carefully unwrapped the sundried clay image from its covering of green banana leaves, and, supporting it on his extended palms, held at the level of his face, proceeded to dance it up and down.

Immediately on his so doing the crowd seemed to go wild with excitement, apparently applauding and at the same time going through the set steps in perfect time, but more vigorously than ever, and without moving from the spot where each man stood.

The image was then elevated for adoration three or four times and then carefully wrapped up and put away.

The whole party departed to go through the same ceremony elsewhere, so they told me. The proceedings took about half-an-hour.

Some time previously when talking with the Akikuyu, I had made very precise enquiries as to what constituted good looks in a man and a woman; and it was then impressed upon me by them that perfect beauty required a low forehead, a long neck, and a pronounced umbilicus (slight umbilical hernia). I was much struck, therefore, by the way in which the figure conformed to the canons of beauty thus previously laid down.

The Akikuyu always referred to the figure as “the little one,” and explained to me that whosoever saw it must needs dance—he danced involuntarily.

These images are sometimes male and sometimes female. The one I first saw and subsequently acquired was a female, the sex being indicated by the small triangular apron which custom amongst the Akikuyu requires even the youngest female child always to wear, but the breasts were quite unindicated beyond being marked by a couple of blue beads. It seemed to me at the time that the figure was not intended specially to express the idea of femininity or motherhood, a view that was proved afterwards to be correct by similar male figures being brought to me.

Being well known to everybody present, either personally or by repute, I had no difficulty in being allowed to be present or even in taking photographs, but, though I expressed the greatest interest and devotion and made handsome presents to the image, it was somehow so arranged that in the two whole years amongst them I never saw the ceremony again repeated.

My friends explained to me that there was nothing sacred in the image itself, but that no one would think of treating it with disrespect, and that it was kept buried in the store of pounded maize flour to protect it from injury.

This festival takes place immediately after the in-gathering of the crops, *i.e.*, biennially.

It is a rather remarkable fact that two Government punitive expeditions raided this district subsequently but never found one of these images, for, had one been found, it would certainly have been brought in by the black troops, who quite know the value of curios.

SCORESBY ROUTLEDGE.

Egypt: Craniology.

Keith.

Were the Ancient Egyptians a Dual Race? By Arthur Keith, M.D.

My review of *The Ancient Races of the Thebaid** has been criticised by 2 Professor Arthur Thomson† and Professor Karl Pearson.‡ A closer reading and more intimate acquaintance with biometrical methods compel me to admit the justice of Professor Pearson's criticism; I certainly placed undue importance on the preliminary essay made by Miss Fawcett to test the homogeneity of the Naqada crania from an examination of their length and breadth measurements. But the main problem discussed in my review was the interpretation of certain characters of Egyptian crania, which, because they are present in the skulls of negroes, may be conveniently styled negroid. Miss Fawcett§ noted a number of these, amongst which were the height and breadth of the upper face, the upper face index, the height of the nose, and the cephalic index. The presence of these characters did not effect the homogeneity of the ancient Egyptian as a race when tested by biometrical methods and compared with other races which are usually regarded as pure. The authors of *The Ancient Races of the Thebaid* also noted these negroid characters, especially the upper face and nasal measurements, and, to explain their presence in one type of skull and their absence in another, formulated the theory that there were two races in ancient Egypt—a negroid and a non-negroid. When I wrote my review I had in mind the description which Sir Harry Johnston|| has given of the tribes in the Uganda protectorate, especially of the Babima in which the negro and hamite characters are blended in varying degrees; it appeared to me that a more probable explanation of the negroid characters found in the crania of ancient Egyptians was to suppose that there had been a direct infusion of negro blood in the Egyptian stock. It may be, however, that the ancient Egyptians and negroes obtained these characters from a common stock or even independently. The main point at issue is this: were the ancient Egyptians a single or a dual race? Two methods are available for the solution of this question: the biometrical method, or the method of anatomical analysis; Professor Pearson uses the one, Professor Thomson the other. It seems to me a perfectly legitimate proceeding to test these methods on a collection of measurements drawn from two distinct races to see how far, or with what degree of accuracy, the mixture may be detected. I especially wished to see if they would detect an artificial addition of negro measurements to those of ancient Egyptians. The measurements used were those given by Thomson and MacIver for the male crania of ancient Egyptians, and those given by Shruballs for modern male negroes. Because of the labour entailed I only used six measurements; these are given in the accompanying table. I take this opportunity of expressing my indebtedness to Mr. P. I. Watkin, Lecturer on Physics at St. Thomas's Hospital Medical School, who worked out the table for me. The data represents a mixture of about one-eighth negro with seven-eighths ancient Egyptian. The negro infusion may be regarded as such a proportion as is represented by a race that successfully invades and conquers another. I propose to apply first what may be called the biometrical method, and then what may be named for convenience the Oxford method of analysis.

* MAN, June, 1905, No. 55.

† MAN, July, 1905, No. 58.

‡ MAN, August, 1905, No. 65.

§ *Biometrika*, Vol. I., p. 436.

|| *The Uganda Protectorate*, Vol. II., p. 485, *et seq.*

TABLE OF MEANS (A), STANDARD DEVIATION (B), CO-EFFICIENT OF VARIATION (C), and PROBABLE ERRORS of—I. MALE ANCIENT EGYPTIANS; II., MALE ANCIENT EGYPTIANS AND NEGROES.

Head Lengths :—

NUMBER.	A.	B.	C.
I.—791	184 \pm .14	6.16 \pm .10	3.35 \pm .05
II.—791+	184 \pm .14	6.35 \pm .10	3.45 \pm .05
112			

Head Breadths :—

I.—784	135 \pm .12	5.36 \pm .09	3.97 \pm .06
II.—784+	135.4 \pm .12	5.46 \pm .09	4.03 \pm .06
111			

Cephalic Indices :—

I.—772	73.5 \pm .07	3.35 \pm .05	4.6 \pm .07
II.—772+	73.3 \pm .07	3.33 \pm .05	4.54 \pm .07
107			

Bizygomatic Diameter :—

I.—506	126.8 \pm .15	5.05 \pm .10	4.008 \pm .08
II.—506+	127.4 \pm .15	5.50 \pm .10	4.44 \pm .08
78			

Upper Face Height :—

I.—682	70.4 \pm .11	4.33 \pm .08	6.15 \pm .11
II.—682+	70.2 \pm .10	4.41 \pm .07	6.28 \pm .10
103			

Upper Facial Index :—

I.—604	55.7 \pm .09	3.42 \pm .06	6.14 \pm .11
II.—604+	55.3 \pm .09	3.61 \pm .06	6.5 \pm .11
73			

As regards the length of head, the introduction of the negro measurements has not altered the mean; it still remains 184 mm.; the standard deviation has become greater by .19, nearly twice the probable error. The head breadth has increased .4 mm.—a small amount but representing three times the probable error. The standard deviation has increased, however, only .10, an amount approximately representing the probable error. The cephalic index has dropped .2, nearly three times the probable error, but the standard deviation is scarcely altered—it is somewhat decreased. The upper face length is diminished by the negro infusion by .2 mm.—twice the probable error, but the difference in the standard deviation is within the range of probable error.

The great bizygomatic diameter of the negro crania one would expect to effect a marked change on the mean facial breadth of the combined skulls; the mean is raised .6 mm., and the standard deviation is raised to almost five times the probable error. As regards the upper facial index, the mean is lowered by .4, and the standard deviation raised to rather more than three times the probable error.

I must confess that the alterations in the means of these measurements, and in their standard deviations brought about by so large an infusion of a negro element, are surprisingly small: the greatest is the increase in the mean of the bizygomatic diameter, and that is only increased by about one-fortieth of an inch; yet that amount is shown by the probable error to be four times more than it ought to be in pure ancient Egyptians. I must frankly admit, too, that the measurements used are not only too few in number, but they are also those in which the ancient Egyptians resemble the negroes, and are therefore the less useful for detecting such a mixture. It is probable that a more marked discrepancy

would have been found had data been available for nasal measurements. Yet allowing for all these circumstances, the results of the application of the biometrical method are less definite than I expected. But I do not think that such a comparative failure is due to any fault in the method; it is due rather to the data to which we apply the method. Every one of the measurements here used represents the expression of composite and unknown factors. What is most wanted in craniology is a more complete knowledge of the functions of the skull so that every measurement recorded is the exact representation of the extent to which a physiological quality has been developed. There is no doubt in my mind that modern biometricians have given us a scientific method of estimating the mean and measuring the amount of variation, but it still remains to be proved that we can detect mixture of human races by the application of these methods to the empirical quantities which, at present, we measure.

If now the method of analysis, employed by the authors of *The Ancient Races of the Thebaid* to separate negroid from non-negroid crania, are applied to a mixed group of ancient Egyptian and modern negro crania, it will be found that, on their standard, approximately 70 per cent. of the negro and 20 per cent. of the ancient Egyptians are separated as negroid. The means employed are perfectly legitimate if the object is to ascertain the proportion of negroid skulls in any collection, that is, if it be admitted that a relatively broad nasal aperture and wide face are essentially negroid characters. It is to the inference drawn from the analysis, not to the analysis itself, that one must take exception, viz., that the presence of 20 per cent. of negroid skulls indicates the existence of a separate negroid race amongst the ancient Egyptians. In my review I showed that the Egyptian skulls distinguished by Professor Thomson and Mr. MacIver as negroid did possess, to a slightly greater degree than the non-negroid, two other characters which might be also called negroid, but I do not think my observations in any way support their contention that there were two races in ancient Egypt; to my mind the presence of these other characters simply shows that there is a slight degree of correlation between various cranial characters which we agree to call negroid. I do not think Professor Thomson estimates at its true value the fact that those Egyptian skulls which he has separated as negroid have an abnormally low facial height: the interpretation I place on that fact is that the analysis used by the authors of *The Ancient Races of the Thebaid* is more artificial than they admit; the class of skulls they separate as negroid are negroid because of a markedly low upper face length. The authors of *The Ancient Races of the Thebaid* have to demonstrate that the nasal and facial indices of the ancient Egyptians are so much more variable than those of other races that only the existence of a dual race can explain the range and frequency of the variation. Now from their own measurements and from the calculations made by Miss Fawcett, one may infer that variability, as measured by the standard deviation, is not abnormally great in the ancient Egyptians either as regards their facial or nasal index. It is dangerous in the present state of our knowledge to lay weight on a comparison of measurements made on the living head with those made on the dried skull, but from the observations of Dr. C. S. Myers* on Egyptian soldiers one may infer that these indices are as variable in modern as in ancient Egyptians and still no one attempts to separate these moderns into two distinct races. The absolute measurements of the face show that the facial measurements of the negroid Egyptians are only spuriously negroid. I want to make clear that it is not the system of analysis employed by the Oxford authors which is open to objection, but the theory which they raise on the facts obtained by that system, viz., that there were two races living in the Thebaid—a negroid and non-negroid.

ARTHUR KEITH.

* *Journ. Anthr. Inst.*, Vol. XXXV., 1905, p. 80.

Archæology : Eoliths.

Warren.

On the Origin of Eoliths: a correction to Man, 1905, 103. By S. Hazzledine Warren, F.G.S.

3

Unfortunately I did not see the description of the figures in my article in the December number of MAN before it went to press, and some errors have crept in, the figures not appearing in the order I intended.

The following is a corrected description in the order in which the figures should have been placed :—

ARTIFICIAL IMITATIONS OF EOLITHS PRODUCED WITHOUT DESIGNED FLAKING
(Figs. 1-5).

Fig. 2 should have been Fig. 1. Description correct.

Fig. 5 should have been Fig. 2. Description correct.

Fig. 6 should have been Fig. 3. Description correct.

Fig. 3 should have been Fig. 4. Described as Fig. 1.

Fig. 1 should have been Fig. 5, and the description should have been as follows :—
Tabular flint with reverse notches, made from either side and meeting at a point. This is a flint from river gravel found upon a new road. It is interesting as the notch on the right-hand side of the point, as shown in the figure, is an ancient one; while the notch on the left-hand side of the point, which is chipped on the surface shown, is modern and due to cartwheel flaking. The supposed eoliths frequently show chipping of different ages, as is seen in this instance.

Fig. 4 should have been Fig. 6, and the description should have been as follows :—
Tabular flint with notch and chipped edges, shown in its original position on the stone against which it had been chipped. Palæolithic drift of High Down, Isle of Wight. Not an "artificial imitation." See description in the text. Compare Prestwich, *op. cit.*, Pl. 20, Figs. 4 and 5. S. HAZZLEDINE WARREN.

Tonga : Tatu.

Ling Roth.

Tonga Islanders' Skin-Marking. By H. Ling Roth.

4

I. TATUS.—We are told by Cook on his second voyage (Bk. II., Ch. III.), that the men are "tattooed from the middle of the thigh to above the hips," and on his third voyage he tells us (Bk. I., Ch. II.) "the men are stained from about the middle of the belly to about half-way down the thighs with a deep blue colour." His companion, G. Forster (*Voy.*, Lond., 1777, 4to., p. 433), goes into more detail: "The custom of puncturing the skin and blacking it was in full force among the men, and their belly and loins were very strongly marked in configurations more compounded than those of the Tahitians. The tenderest parts of the body were not free from these punctures, the application of which, besides being very painful, must be extremely dangerous on glandulous extremities, and justly excited our astonishment :

'et picta pandit spectacula canda!'—Hor."

This was at Eaowhe, or Middleburg Island. At Namoka Island he says the punctures are exactly the same as at Tonga Tabu and at Eaowhe. Labillardière (*Search of La Perouse*, Lond., 1800, p. 383) simply tells us, "most of them are tattooed on all parts of the body." According to Dr. Martin (*Mariner's Tonga Is.*, pp. 265-7), "the parts tattooed are from within two inches of the knees up to about three inches above the umbilicus; there are certain patterns or forms of the tattoo known by distinct names, and the individual may choose which he likes." D'Urville gives no written description, and W. Ellis merely says the men are "tattooed from the short ribs to the knee" (*Authentic Narrative*, I., p. 93). Finally, I have to thank Basil Thomson for, amongst others, the following note: "Every male Tongan on arriving at manhood

was tatued. Every portion of the skin from a little below the waist to a few inches above the knees (except the skin of the pudenda) was covered with an elaborate design resembling blue lacework breeches, so that when bathing or fishing the man appears to be wearing drawers. The upper part of the design begins with narrow bands of tatuing encircling the body, and from these spring lozenges, triangles, and parallelograms symmetrically arranged to cover every portion. The designs are similar in character to those of the native *gnatu* or bark-cloth, but not identical, because the taste of the operator was allowed some play" (Fig. 2). Compare Basil Thomson's description with Dumont D'Urville's illustration. According to Waldegrave "the men are tatooed from the hips to the knees" (*Journ. Roy. Geo. Soc.*, III., 1883, p. 194).



FIG. 1.—"ITAI"
TATU PATTERN
ON THE ARM OF
A TONGAN WO-
MAN, AFTER
LABILLARDIÈRE,
1793.

Of the women Cook says on his second voyage, they have it only on their arms and fingers, and there but very slightly (Bk. II., Ch. III.), while on his third voyage he mentions (Bk. I., Ch. X.) "the women have only a few small lines or spots thus imprinted on the inside of their hands." According to Forster, "the women, however, were exempted from this custom of disfiguring themselves, and had only a few black dots on their hands," while Mariner states, "the women are not subjected to it, though a few of them choose to have some marks of it on the inside of their fingers," and W. Ellis says that the women are only tatued "upon the inside of the hand."

However, Waldegrave mentions "the women are tattowed on the legs and feet in a very pretty manner with small stars as a spotted stocking" (*Journ. Roy. Geo. Soc.*, III., 1883, p. 194).

The operation is thus described by Cook (*Third Voyage*, Bk. I., Ch. X.): "This is done with a flat bone instrument cut full of fine teeth, which being dipped in the staining mixture, prepared from the juice of the *dooc dooc*, is struck into the skin with a bit of stick, and by that means indelible marks are made. In this manner they trace lines and figures, which in some are very elegant both from the variety and from the arrangement." A fuller account is given by Mariner: "The operation of the *ta tattow*, or puncturing the skin, and marking it with certain configurations, is very apt to produce enlargements of the inguinal and axillary glands. The instrument used for the purpose of this operation somewhat resembles a small tooth-comb; they have several kinds of different degrees of breadth, from six up to fifty or sixty teeth; they are made of the bone of the wing of the wild duck. Being dipped in a mixture of soot

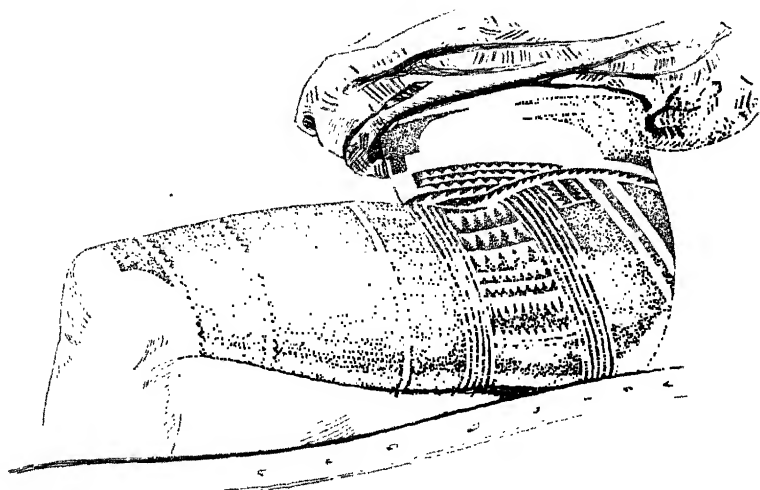


FIG. 2.—TATUED THIGH OF A TONGAN MAN. AFTER DUMONT D'URVILLE.

and water, the outline of the *tattoo* is first marked off before the operator begins to puncture, which he afterwards does by striking in the points of the instrument with a small stick made of a green branch of the cocoanut tree; when the skin begins to bleed, which it quickly does, the operator occasionally washes off the blood with cold water, and repeatedly goes over the same places; as this is a very painful process, but a small portion of it is done at once, giving the patient (who may justly be so called) intervals of three or four days' rest, so that it is frequently two months before it is completely finished. On their brown skins the tattoo has a black appearance, on the skin of an European a fine blue appearance. This operation causes that portion of the skin on which it is performed to remain permanently thicker. During the time that it is performed, but sometimes not for two or three months afterwards, swellings of the inguinal glands take place, which almost always suppurate; sometimes they are opened with a shell before they point, which is considered the best treatment; at other times they are allowed to take their course. We need not wonder at the absorbents becoming so much affected when we consider the extent of surface which is subjected to this painful operation; even the *glans penis* and the verge of the *anus* do not escape." W. Ellis says: "The instruments used upon this occasion are nearly the same as at Otabeite."

Basil Thomson kindly informs me he was told the following by the natives:—"The operation was performed with an instrument, or rather a number of instruments consisting of shark's teeth lashed to a wooden handle, the number of teeth varying with the intricacy of the portion of the design being struck. The patient lay down and the teeth were struck with a light mallet, the operator wiping away the blood with a piece of *gnatu*, and smearing the wound with a mixture of charcoal and candlenut oil. It was a matter of honour to endure the pain without a murmur, but the operation was so painful, particularly on the inner part of the thighs, that only a small portion could be done at a time, and the process, therefore, occupied many days. The wounds were inflamed for a time, but the swelling soon subsided and the skin healed quite smoothly. The design was roughly marked on the skin first. The office of *Ta Tatu* was not hereditary, as so many of the trades were among the Tongans; any man of the lower orders might take to it, and those who acquired a reputation received large fees for their services." "Their Kings, as a mark of distinction, are exempted from this custom (Cook, *Third Voy.*, Bk. I., Ch. X.)." But Mariner tells us: "It is considered very unmanly not to be tattooed, so that there is nobody but what submits to it as soon as he is grown up. The men would think it very indecent not to be tattooed, because though in battle they wear nothing but the *mahi*, they appear by this means to be dressed, without having the incumbrance of clothing."

On the other hand, W. Ellis writes: "Some of these marks seem to be to distinguish the different tribes to which they belong, the other possibly are for ornament." Waldegrave states that "as it is a very expensive and painful process nothing but the ridicule of the women would induce them to bear it" (*Journ. Roy. Geo. Soc.*, III., 1833, p. 194). Basil Thomson tells me he feels "sure there was no religious significance in the custom. The native tradition is that it was derived from Samoa, and colour is given to this by the similarity of the design, and by the fact that the Tui Tonga, who was too sacred to submit to the offices of any Tongan, had to go to Samoa for the operation. I believe that the object was decency. Any Fijian or other foreigner who took up his residence in Tonga was greeted with shouts of derision when bathing, and he hastened to comply with the custom of the country to escape from it. In 1810 William Mariner was continually importuned to be tatued: Higgins and others of his companions allowed themselves to be operated upon. The early missionaries discouraged the practice, and it is very rare to find a Tongan under forty who has been

tatued. Twenty years hence there will be no tatued Tongan left. I have noticed that a tatued Tongan is much less delicate about exposing himself without a loin cloth than a man who has not been tatued." The explanation Basil Thomson gives is, it is to be noted, his own, and is therefore not one prepared by the native as an answer to meet European inquiry. The claims of decency are oftentimes peculiar, as witness the objection of the Siamese to the naked bathing of the French soldiers.* Basil Thomson's explanation appears to me to be the best that has yet been offered.

II. KELOIDS.—The Tongans had, however, other permanent skin marks besides the tatu. Thus Forster writes at Middleburg or Eaowhe (I. 424): "A man who was evidently a Melanesian or a half-caste [Fijian-Tongan] had three circular spots on each arm, about the size of a crown piece, consisting of several concentric circles of elevated points, which answered to the punctures of the Tahitian, but were not blacked; besides these he had other black punctures on his body." A few pages further on when describing the tatuing, he says (p. 434): "But besides these, both sexes had three spots on the arms, consisting of concentric circles of punctures, without any blacking, which I have mentioned before." He then continues, pp. 435-6: "Another singularity, which we observed to be very general among these people, was a round spot on each cheek bone, which appeared to have been burnt or blistered. Some had it quite recent, in others it was covered with a scurf, and many had a very slight mark of its former existence. We could never learn how and for what purpose it was made; but we supposed it could only be used like the Japanese *mora*, as a remedy against various complaints." Later on when referring to the want of fresh water and the use of *Kara* being the cause of leprous complaints, he continues: "Hence also that burning or blistering on the cheek bones which we observed to be so general among this tribe that hardly an individual was free from it, and which can only be used as a remedy against some disorders" (*ibid.*, I., 475).

While Forster appears to have thought that these keloids and scars were the results of surgical treatment, Mariner enumerates them under Burial Customs (II., 223) as "*Tootoo*, or burning the body in spots with lighted rolls of *tapa Lafa*; burning the arm in about six places, each in the form of five or six concentric circles." He also refers to the custom of scarifying, cutting, &c.

In Labillardière's Vocabulary we find the following words relating to tatuing and keloiding collected in Tonga Tabu:—

Tatu	-	-	-	-	-	-	Malé, tatau.
„	in large rings round the waist	-	-	-	-	-	Alla péka.
„	the thighs	-	-	-	-	-	Fouí.
„	in circles on the arms and shoulders	-	-	-	-	-	Itai.
„	in the form of large worms	-	-	-	-	-	Kafa.

D'Urville (*Astralobe*, IV., 321) has likewise some native words descriptive of the permanent skin markings at Tonga: "The act of bruising or lacerating one's body is called *foa ulu*; that of staining the cheeks with blood and lacerating the skin by means of cocoanut fibre or husk (*bonrre de coco*) or bits of hair is called *tuqui*. The *lafa* consists in burning the arm in five or six places forming five or six concentric circles."

H. LING ROTH.

* The French Embassy to Siam "was obliged to provide the French soldiers with loincloths in order to stop the outeries which the people made on seeing them go into the water quite naked." (De la Loubère, *Descrip. du Roy, de Siam*, Amsterdam, 1713. 2 vols. 12°, I., p. 78.)

New Zealand.

St. George Gray.

A Maori Canoe Baler. *By H. St. George Gray.*

The subject of this note and illustration was recently brought over from New Zealand by Mr. W. J. Cullen and presented by him to Taunton Castle Museum—the county museum of Somerset. This Maori canoe baler is figured at a scale of one-fifth linear, and measures $23\frac{3}{4}$ inches in length by $11\frac{1}{2}$ inches greatest width; and it is, therefore, of exceptionally large size. It could only have been used effectively and quickly by a strong native, its weight being $7\frac{1}{2}$ lbs. It appears to have been cut out of a solid block of Totara wood, the larger cracks in the grain of the wood having been drawn together by bands of fibre.



There is nothing unusual about the treatment of the decorated portion of the baler. The ears and nose are small for the size of the face; and here, as in the portrayal of most human features executed by the Maoris, we get the abnormally large mouth with the exaggerated number of teeth and the protruding and intentionally-conspicuous "tongue of defiance."

The chief interest in the baler centres in the fact that its actual history is known. As Mr. Cullen was leaving New Zealand a few months ago, a very old native, named Horo Hanea, of Matea Kipewa, was anxious to give him a memento, whereupon old Horo took this baler out of his large canoe and gave it to Mr.

Cullen, informing him that it was carved by Harry Kupa (probably his first carving), and that the last of the Kupas died many years ago. The baler is therefore a genuine piece of Maoridom.

H. ST. GEORGE GRAY.

Palæolithic.

Smith.

Human Skeleton of Palæolithic Age. *By Worthington G. Smith.*

In the early part of 1886, whilst looking for palæolithic implements in the Dunstable district, I visited a newly-opened clay pit at Round Green, one mile to the north of Luton, in a field, named on the 6-inch Ordnance map, Mixieshill. Here, at a depth of 12 feet, there was a horizontal stratum in the brick-earth containing numerous bones with antlers of red deer, and at the bottom of the pit, which was 20 feet or more deep, I gathered a number of sharp-edged palæolithic flint flakes. I sent small examples of the bones, antlers, and flints on to Sir John Evans, and I intended at the time to work the pit carefully; I was, however, prevented from doing this by urgent work of another class. I have mentioned the discovery in print—in *Man, the Primæval Savage*, p. 167.

Soon after this find was made the builder of the kiln informed me that the base of the pit had produced numerous other bones, and that these had mostly been taken away by the men. I went again to the place as soon as I could, but only to find the brickfield abandoned, the pit partially filled in, and all the men gone. There are only a few cottages at Round Green, and the men all belonged to the large town of Luton. All efforts to get at the men were without result.

About a quarter of a mile to the east of the Mixieshill field there is a small clay pit at Ramridge End, and this pit—unrecorded as implementiferous, except briefly by myself in the *Victoria County History, Bedfordshire*, Vol. I., p. 146—has produced palæolithic implements, both ovate and pointed, as well as numerous flakes. Whilst speaking to one of the men in this pit during the late summer I cursorily asked him whether bones were ever found amongst the stones. This man, Joseph Ford by name, immediately referred to the old Mixieshill discovery of bones, and said he was one of the diggers who unearthed them. Ford then said that amongst the bones, but isolated from the mass, and at a depth of about 22 feet, a complete human skeleton was found with all the bones in place; it was extended on its right side with the head—which he described as slightly flattened—to the south-west. The length of the skeleton was 5 feet 6 inches. The bones were dark brown and friable, and the men took away the best preserved examples, including the skull, which fell to pieces. Ford took a lower arm bone. Probably nothing can now be recovered, but a sharp look-out will be kept in the Ramridge End and another pit at present both open.

I retained and still have one piece of bone taken from the clay by myself and one flake from the Mixieshill pit; the bone fragment is brown and so friable that the substance crumbles on being touched.

Although there is only one man's evidence just now for this find of a human skeleton, it bears on its face every mark of probability and resembles the late Mr. Henry Trigg's record of the entire human skeleton found at 8 feet from the surface at Westley, Suffolk. The great depth at which the Round Green skeleton was found and the horizontal stratification of the brick earth preclude any idea of a burial.

The pit is one of the high-level examples, not very obviously connected with any present stream. The River Lea, three-quarters of a mile to the west, is now only a very little brook and often dry. The surface of the Round Green brickfield is 178 feet above this tiny runlet and 533 feet above the Ordnance datum.

WORTHINGTON G. SMITH.

REVIEWS.

Africa, South.

Stow.

The Native Races of South Africa: A History of the Intrusion of the Hottentots and Bantu into the Hunting Grounds of the Bushmen, the Aborigines of the Country. With numerous illustrations. By George W. Stow, F.G.S., F.R.G.S. Edited by George McCall Theal, Litt.D., LL.D. London: Swan, Sonnenschein & Co., Ltd., 1905. Pp. xvi + 618. 22 x 14 cm. Price 21s.

The author's preface to this work is dated 1880. He died before it was ready for the press, although he had written both preface and dedication. The manuscript was purchased from his widow by Miss Lloyd with a view to publication; but it was only last year that she actually took any steps for that purpose. The delay is much to be regretted, because the progress of anthropological inquiry has in the meantime rendered a good deal of it unnecessary, and some of it actually obsolete. The distinguished editor, to whom South African history owes so much, was the best choice that could have been made. He was fully aware of the difficulty and unpleasantness of the task, and has no doubt done the best he could with somewhat unwieldy material. For the author—it is obvious from the diffuseness of his style and the numerous repetitions which remain—was unaccustomed to literary work. The editor tells us that the manuscript “was not divided into chapters, and the paragraphs were often of great length. It was clogged with a vast number of extracts from almost every English book previously published upon South Africa, some of which were given to corroborate the author's statements, others that their inaccuracies might be shown. To have

"retained these would have swelled the book to such a size that no publisher would have undertaken to issue it, and they really added very little to its value. With Miss Lloyd's consent I therefore struck nearly all of them out." Whether in doing this Dr. Theal struck out the references to the citations retained he does not say. The fact remains that no references to authorities are given, although the narrative is constantly based on the published works of missionaries and travellers, who are often cited by name and their writings actually quoted. It is probable that an unpractised writer may have omitted all these references. Anyhow, the result is to limit the value of the work.

It will be admitted by everyone now that Mr. Stow is right in his contention that the Bushmen were the primitive inhabitants of South Africa, and the presumption is that they are related to the dwarfs of the more northerly parts of the continent, though on the latter point the evidence is still deficient. His opinion that there are "two distinct divisions of the Bushman race," that to which we owe the famous Bushman paintings on the one hand, and that to which we owe what he calls sculptures (really pecked or chipped outlines) on the other hand, is much more disputable. The editor reports Miss Lloyd, whose authority is perhaps unrivalled, as doubtful on the question. This, perhaps, puts Miss Lloyd's view mildly, for at the present day it can hardly be denied that the mode of representation "was determined by locality and convenience." How far back in time the Bushman occupation extended is unknown. That it is to be measured by many thousands of years may be conceded, though the evidence might have been presented by a trained geologist like Mr. Stow in a much more accurate and detailed manner. Here the paintings and carvings help us little, for they are all relatively, and some of them extremely, modern. The age of the oldest painting mentioned by the writer is estimated by him at 500 years, while there are some that represent white men and firearms. The carvings appear to be older, one instance being mentioned of an eland on an island in the Vaal River, across which (if I understand the author rightly) a fissure has been worn since its execution in the hard rock, "upwards of 9 inches in breadth in its broadest part and about 18 inches in depth." The particular climatic and local circumstances and the estimated rate of weathering are, however, not given.

The Hottentot immigration is much more recent. On what data Mr. Stow comes to the conclusion that it took place "about the end of the fourteenth century" does not appear. The Hottentots may have been pushed southward by the Bantu swarming from the great lakes. When that process began we do not know. Professor von Luschan holds that the Hottentots are a Hamitic people which has mingled its blood with Bushmen to such an extent as to lose its chief physical characteristics, and practically everything but its language, and I may add its pastoral pursuits; while the language has been powerfully influenced (witness its clicks) by the Bushmen. The Bantu are certainly a Negro people with an infusion of either Semitic or Hamitic blood. When discovered in South Africa by white men they had neither the horse, nor any traditions of it. A considerable time must therefore have elapsed since their ancestors left the Nile valley, though, perhaps, not nearly so much since they left the region of the lakes. That they are comparatively late intruders into South Africa is certain. They had not penetrated south of the Orange River or west of the Great Fish River until long after the Dutch colonisation began. But this does not carry us very far, for they may have been for ages in possession of the plains of the interior, and their dispossession of the original inhabitants south of the Limpopo may have been very gradual. If the Rhodesian ruins be, as seems probable, of Bantu origin, they afford evidence of a state of warfare and struggle for the country between the Zambesi and the Limpopo, that may have lasted during many generations. There were no Hottentots, so far as we know, in that part of the continent; and the struggle which necessitated such fortifications could not have

been against Bushmen, but foes much more formidable—foes, that is to say, of their own race. There is thus evidence of an occupation of Rhodesia by the Bantu going back beyond the fourteenth century, probably much beyond it. In any case it would seem that, measured by the life of a race, both the Hottentots and the Bantu are invaders of yesterday, and that the Bushmen were for countless ages in undisputed occupation of the land.

Mr. Stow's main interest is to prove this and to trace the history of their dispossession and of the internecine wars of their dispossessioners. It is a long story of treachery, outrage and cruelty, leading finally to the extirpation of the Bushmen, now all but accomplished, and the transformation, by European blood and some measure of European culture, of the Hottentots. Although the author is frankly a partisan of the Bushmen, and although it is not always easy to trace his authorities, there is no reason to doubt that in the main the narrative is correct; and a shameful tale it is—as shameful as the story of the extinction of the Tasmanians. It will be useful to the anthropologist, who is often at a loss to identify Bantu tribes called by different writers now by their totem-names, now by the names of their chiefs, now by some other appellation, or to ascertain some by-point in the history of a tribe for which he would have to search a dozen works, some of them not easily accessible. But it is well to warn him that the narrative does not deal with the eastern branch of the Bantu. The Zulu story is left untold; the Matabele and the peoples of the Transvaal are superficially treated; and all further to the north is, of course, left a blank. The map of the migrations which accompanies the volume is most valuable; it is the first serious attempt to sketch the routes of the different invasions. Further investigations may not confirm all the details here indicated, but the truth of its outlines is hardly to be doubted.

With all his study of the native races, however, the author was no anthropologist. One sighs to think how much he might have put on record of the Bushman institutions and beliefs, and how much light he might have thrown on Bantu totemism, which he did not understand. The Mountain Damaras, the Herero, and the Ovambo, of what is now German territory, he doubtless knew only at second hand. He seems to have had very little notion of the important problems of their civilisation and relations to one another and to the Bushmen and Hottentots. With the physical side of anthropology he hardly concerned himself.

The illustrations are all good, the photographs of Bushmen supplied by Miss Lloyd excellent; and with the limitations noted, the book is a useful addition to our knowledge of the South African races. Much of the information it contains is derived at first hand by the author or competent correspondents from their own observation or from statements of the natives.

E. SIDNEY HARTLAND.

Physical Anthropology: Jews.

Fishberg.

Materials for the Physical Anthropology of the Eastern European Jews. By Maurice Fishberg. Memoirs of the American Anthropological and Ethnological Societies, Vol. I., Part I., pp. 146. Reprinted from the Annals of the New York Academy of Sciences, Vol. XVI., No. 6, Part 2. **8**

As year by year the methods of physical anthropology grow more precise and scientific, our colossal ignorance of the influence of environment upon mankind forces itself more and more upon our notice. Indeed there must soon come a time when physical anthropology will insist on the direct investigation of this problem without further delay, turning hopefully to America the immigrants of which provide so favourable a material for research.

Had we but a surer knowledge of the influence of food and surroundings on the pigmentation and on the relative and absolute dimensions of the human body, rich

indeed is the harvest that we should reap from the abundant material which Mr. Fishberg has laboriously amassed in his study of the physical anthropology of the Jews of Eastern Europe. As it is, we can only hail his observations and measurements with gratitude, and look forward to the time when a greater knowledge of general problems will allow us to confirm or to modify his interpretation of them.

In this monograph Mr. Fishberg publishes observations on the colour of the hair and eyes, and measurements of the stature, the girth of the chest, the length, breadth and circumference of the head, and the length and breadth of the nose and face, made upon over 2,000 Jewish immigrants of both sexes upon their arrival in New York City, chiefly from Eastern and Central Europe. These data he studies partly *en masse*, partly grouped according to *provenance* and combined with already published measurements on the Jews. He also compares them with data obtained from the non-Jewish populations of corresponding districts, and he gives an admirable review of the literature bearing on the physical anthropology of the Jews.

Two distinct types of European Jews were recognised by Vogt, the one occurring principally in Russia and in Central Europe, characterised by fair or red hair, a round face, broad cheek-bones, a short concave nose, and small grey eyes, the other specially prevalent among the Mediterranean peoples, characterised by black hair, a long face, a long prominent nose, and by almond-shaped eyes.

Mr. Fishberg confirms the prevalence of the concave nose in Jews from certain parts of Russia and Galicia and recalls the fact that in Russia and Galicia the hooked nose is not much more frequent among the Jews than among the non-Jewish populations, and that it is even less frequently met with in the Jewish than in the non-Jewish inhabitants of Asia Minor and the Caucasus. Mr. Fishberg finds that the nasal index is more variable than any other measurement among the Jews. Unfortunately he makes no attempt to compare it with the nasal index of the indigenous peoples: one would have expected interesting results from such a comparison. Nor does he trouble to confirm or to reject Vogt's views as to the duality of types. We can only hope that he may find an opportunity for further study of his material.

As Virchow had already observed: "It is not found that the percentage of blond Jews is larger in the northern provinces of Germany, where the indigenous population shows the highest proportion of blonds; on the contrary, here they are in the least, but farther east and south, in Galicia, Bukowina, etc., where the indigenous population is darker, the Jews show the highest percentage of blonds." This fact is confirmed by Mr. Fishberg's fresh data. Everywhere in eastern Europe, save in Roumania, the Jews show a greater proportion of brunettes than the indigenous people. In these districts the blond element is strongest and the Jews are more isolated, whereas further west and north-west, the blond Jews are less frequent. The increasing fair element among the Jews of eastern Europe is associated with dolichocephaly, but not with increasing stature as among the Teutonic, but with diminishing stature as among the Slavonic peoples.

In respect of stature, the Jews show variations precisely similar to those of their non-Jewish neighbours. Where the indigenous population is taller, the Jews are taller, and *vice versa*; but throughout, the Jews are generally shorter by two or three centimetres than the non-Jewish population. Mr. Fishberg is inclined to attribute these variations of stature among the Jews to "the infusion into their veins of non-Jewish blood." But seeing how dependent stature is on environment, we for our part cannot find sufficient evidence for intermixture; the same changes producing increased stature among the indigenous, may produce it also among the Jewish population. Jacobs, for example, has shown that the average stature of the London West-End Jews is seven centimetres greater than that of all London Jews.

The study of the Jewish cranial index provides the most cogent evidence in favour

of intermixture ; for the Jews are often long-headed in North Africa, extremely broad-headed in Caucasia, while in Europe generally the Jewish cranial index lies on the borders of mesati- and brachy-cephaly. "Wherever in Eastern Europe the head of the indigenous population is broader, that of the Jews is also wider, and the reverse." But can we be absolutely certain that environment has no influence upon head form ? If the primitive Jews of Asia Minor were in part broad-headed like many Syrians, in part long-headed like the Bedouin, is it not conceivable that in the course of time natural selection may have eliminated either dolichocephaly or brachycephaly, according as one or the other were associated with other characters which made the individual less fitted to his surroundings ? Even if environment has played little part, it is far more probable that wholesale conversions, rather than centuries of intermarriage, constitute the prime cause of the physical differences between the Jews of different countries.

For we have records of the presence of Jews in south Russia long before the Christian era. And we have undoubted evidence of widespread conversions to Judaism in various parts of that country during the Middle Ages. Josephus, too, declares that Judaism was supplanting pagan religions in the Roman Empire at the close of the first century, and there is further historical evidence in other countries and in other times.

In spite of a certain disappointment that he has not availed himself of the history of various Jewish migrations and conversions, Mr. Fishberg is to be congratulated on his most interesting monograph. It would be ungrateful to criticise the somewhat perfunctory manner in which he introduces statistical constants or certain inaccuracies that have crept into the frequency curves with which he furnishes us. We prefer to dwell on the great value of the anthropological data which he has amassed and to await their correct interpretation when our knowledge of the influence of environment and of natural selection is more complete.

C. S. MYERS.

Archæology: Prehistoric.

Engerrand.

Six Leçons de Préhistoire. Par Georges Engerrand, avec une préface de L. Capitan. 124 figures dans le texte. Brussels : Larcier, 1905. Pp. viii + 263. 9
17 × 11.5 cm.

Several French handbooks of prehistoric study have appeared in recent years, and the majority carry on the worthy traditions of the late Gabriel de Mortillet, but Professor Engerrand's six lectures now published in book form may truthfully be said to strike out a new line, and should specially appeal to at least one section of British students and workers in this field. A Brussels professor naturally follows the lead of the distinguished geologist and archæologist, whose contentions may now be tested in such an interesting manner at the Natural History Museum of the Belgian capital ; and Professor Capitan, of Paris, declares, in the preface, his adhesion to the view of Dr. Rutot and the author that the flints of Puy Courny, which date from the Upper Miocene of Cantal, show the work of intelligent beings who were contemporary with the *Dinotherium*. This confession of faith is accompanied by a succinct account of the various stages of the Stone period ; and 124 illustrations, mostly the work of Dr. Rutot, reduce descriptions in the text to a minimum.

Short as the book is, nineteen pages are well spent on an index, and apart from introductory matter the book may be divided into three parts—dealing with the eolithic, paleolithic, and neolithic cultures. The last named is, as might be expected, the shortest but the chapter is a useful sketch of a period that has been much neglected and may presently come into its own. Here, as throughout, the footnotes are numerous, and serve as a skeleton bibliography.

At the present juncture, when MAN has opened its columns to a correspondence on the subject, it may be well to point out that eoliths, as collected and defended by

Dr. Rutot, differ in some important respects from those familiar in this country. The useful table at the end of this handbook shows that in Belgium the palæolithic period is considered to begin with the appearance of the amygdaloid (the almond-shaped or, as we generally say, the pear-shaped) implement or its immediate predecessors, as represented in the Strépy series of Hainaut. Between the latter and the upper Pliocene come three stages named after implementiferous strata at Mesvin, Maffle, and Reutel, and it is these three deposits, associated with remains of the *Elephas antiquus*, that represent the bulk of Belgian eoliths. A visit to Brussels is indispensable for the proper appreciation of these flints, which in hundreds of cases have well-marked bulbs of percussion and sharp cutting edges; but a type-series now exhibited at the British Museum will show the difference between them and the products of the plateau drift of Kent. The latter are referred in the table to the mid-pliocene period, and are separated from the base of the pleistocene by the Cromer Forest beds and the St. Prest deposit (Eure-et-Loir), both these being characterised by the *Elephas meridionalis*.

A few slips that might be rectified in another edition may be mentioned here. On p. 61 Mr. Lewis Abbott's name is wrongly spelt, and the expression "Forest Cromer beds" occurs repeatedly in this and other works. Again, the well-worn *cliché* of a restored mammoth on p. 131 perpetuates an obvious error as to the tusks, which should curve inwards at the points—like those in our own Natural History Museum. A somewhat personal tone in one passage has unfortunately given umbrage in Portugal, but the protest against "collectionism"—to adopt a French term less happy than usual—was never more needed than at the present time.

The book should be studied for its many new points of view and general up-to-date character. The classification is primarily for Belgium, but its relation to the better-known French system may be found detailed in Dr. Rutot's own volume already noticed in these columns (MAN, 1904, 72). Both may be heartily recommended to those who are willing to study the antiquities of our country in the light of continental research.

R. A. S.

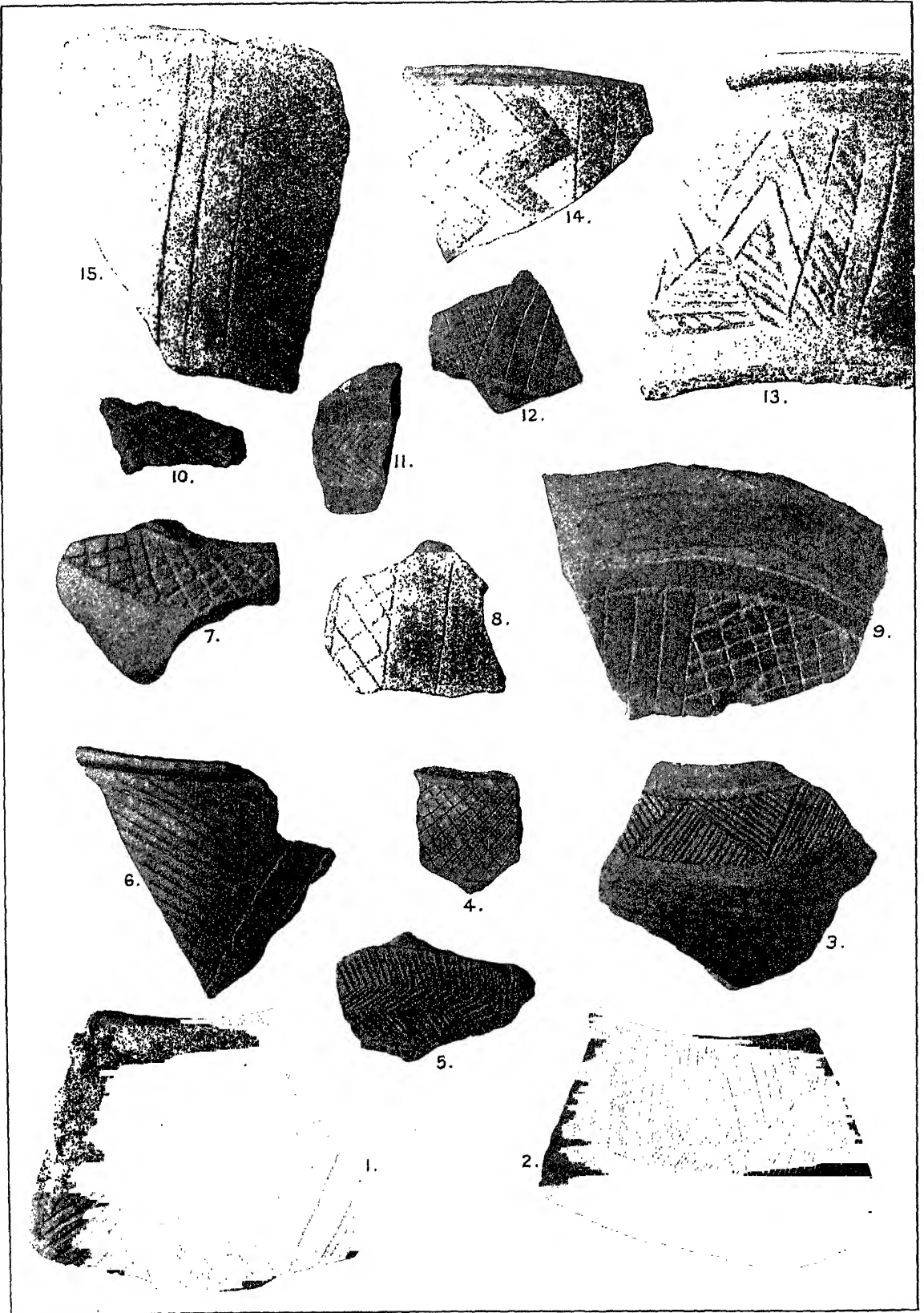
Iron Age.

British Museum.

A Guide to the Antiquities of the Early Iron Age in the Department of British and Mediæval Antiquities. Printed by order of the Trustees. London, 1905. Pp. xii + 158. 21 × 14 cm. Price 1s.

This admirable volume will be heartily welcome to all archaeologists. In no sense inferior in excellence and completeness to its predecessors in the same series, it is much more needed, for whilst there are abundant works on the Stone and Bronze periods, that with which this volume treats has, up to now, been without any complete summary. Any person who faithfully works through the cases of the British Museum with the three volumes which form the series will have gained a very remarkable and considerable knowledge of a subject on which, up to yesterday—comparatively speaking—scarcely anything was known. I must be allowed to utter one grumble, and it concerns some of the illustrations. Many of these are excellent, *e.g.*, the plate illustrating the different forms of brooch, and the coloured figure of enamels is charming. But some of the figures, notably 61 and even Plate III., are by no means creditable to the book. Above everything, almost, is the detail of importance in understanding late Celtic art, and it is difficult, if not impossible, to make out the detail in these figures, for if one employs a lens the cross-hatching produced by the grate makes it very difficult to see what the design was really like. I hope that I shall not be considered over-critical in making these remarks, for the flaw in question is the only one which I have to point out, and, personally, I should like to express my gratitude for this very interesting and very useful book.

BERTRAM C. A. WINDLE.



ENGRAVED POTSHERDS FROM THE RUINS AT KHAMI, RHODESIA.

ORIGINAL ARTICLES.

Africa, South.

With Plate B.

Balfour.

Flint-engraved Pottery from the Ruins at Khami and Dhlo Dhlo, Rhodesia. *By Henry Balfour, M.A.*

11

While passing through Rhodesia in September of last year I had an opportunity for visiting, in company with Mr. E. M. Andrews and Colonel Feilden, the ruins at Khami, situated some fourteen miles west of Bulawayo. It is not my purpose to enter into any general description of this interesting site and the remains of its buildings; that must be left to Mr. D. R. MacIver and others, whose more detailed acquaintance with this and other kindred sites gives them the necessary qualifications. My object is merely to call attention to a particular point which appears to have escaped notice hitherto, but which is none the less of some interest, although it is merely a lesson learnt, so to speak, from a "scrap-heap."

In traversing the area embraced by the Khami ruins, one could not but be struck by the vast extent of the refuse-heaps, or "kitchen-middens," which belong to them, and which cover acres of ground, seeming to point to a somewhat prolonged occupancy of the site. The objects of human industry found in these old refuse-heaps appear, with few exceptions, such as imported glass beads, to be products of native South African manufacture. Great quantities of potsherds are found therein of a kind referable to native workmanship, also pottery spindle-whorls, grain-grinding stones, perforated stone weights (?), iron implements of native make, such as hoe-blades, spear- and arrow-heads, &c., native ornaments of copper wire-work, fragments of impressed baked clay from walls of "wattle and daub," and so forth. This is what might be expected in view of the local origin and comparatively late date attributed to these ruins by Mr. MacIver as a result of his recent researches. But I was much struck by one feature of the waste-heaps. Associated with these various objects of use and ornament there occur, both on and below the surface, in addition to naturally fractured stones, great quantities of artificially-struck flakes of quartz, chalcedony, agate, and other stones. Some of these are mere bulbous flakes, others exhibit a certain amount of secondary chipping, usually of a slight character. At first I was inclined to regard these flakes as possibly the wasters from a stone implement factory, but, in view of their great abundance on the one hand and the extreme scarcity on the other hand of implements in the manufacture of which they might have been struck off, I abandoned this view of their *raison d'être*. I have from this site one small discoidal blade worked on one face to an edge all round, and recalling a type well known but rare in England. In addition to this a few other small implements exhibit more or less skilful surface-flaking on one or both sides, but these are scarce. There seems to be a marked absence of well-defined examples of the familiar "scraper," or "thumb flint," usually so persistent, though some secondarily chipped, bevelled edges occur here and there on the flakes. The question remained—what place did the abundant rude flakes occupy in the domestic economy of the district, and how did they come to be associated with the tools and *débris* of a people well skilled in the working of both iron and copper? At the time I could not arrive at any satisfactory explanation, and it was not until a couple of days later, while carefully examining the potsherds from these same "kitchen-middens," that I hit upon what is, I believe, an at any rate partial solution of the problem.

A very large proportion of the pottery is decorated with incised patterns, in addition to a general coating of plumbago relieved by patterns partly of the natural gray, red, or yellowish colour of the baked clay, and partly of a bright red colour painted on to the surface, apparently before the pots were baked, in a rough but effective style, the colour effects being combined with the incised lines in producing the decorative designs. Raised bands and bosses also occur. The surface of the pots was usually polished with

a stone, and I have one smooth stone, much worn by use round the edges and showing traces of the plumbago still adhering to it, having evidently been used for this purpose.

It is with the incised patterns that I am especially concerned. These consist usually of groups of parallel lines, cross-hatched lines, chevrons, herring-bone, zig-zag and chequer patterns, triangular, lozenge-shaped, and irregular quadrilateral figures, filled in with parallel or cross-hatched lines or with impressed dots, in varying combinations. Curved lines are relatively rare, as also are arrow designs. The incised lines serve also for outlining the coloured bands and zig-zags. It was not, however, from the incised patterns themselves, but from the character of the incisions that the clue to the seeming plethora of stone flakes was forthcoming. I saw at once that while, on the one hand, much of the pottery had evidently been engraved while yet in a soft and plastic state, *i.e.*, *before* it was baked (see Plate B., Figs. 1-6), a considerable quantity (Figs. 7-15) had, on the other hand, evidently been engraved *after* passing through the firing process, when the pottery was, of course, perfectly hard. The former kind was ornamented with a pointed stick or other similar object, which easily cut its way into the surface of the soft, unbaked clay, producing more or less even grooves slightly burred at the edges. The latter kind was coarsely engraved with some kind of tool which was considerably harder than the baked pottery, which is itself hard and refractory. This can be effected with a steel knife, but the steel suffers severely in the process, and the softer iron tools of native make were quite inadequate for producing the results, as they would have been worn down and spoilt almost at once and the labour would have been excessive. The pottery is very full of sand, apparently derived from granite denudation, in which quartz crystals predominate, and no iron tool could long retain the semblance of an edge when opposed to so resisting and unpromising a material. Moreover, I found no traces of iron oxide in the grooves. The furrows are ragged and irregular, and lack the burred edges of the other group. Here, then, were results that could have been produced with the quartz and chalcedony flakes which were found associated with the pottery, and it seems unlikely that these precise effects could be produced with other tools. Any rude flake of hard stone, having either a cutting edge or a point, would have answered the requirements, and, in all probability, many of the naturally-fractured flakes and splinters which abound were so used, as well as those purposely made. To make quite sure, I tried at once the experiment of engraving one of the plain potsherds with some of the flakes, and I produced a result similar to the rough engraving of the pottery of this class, whereas I failed to achieve corresponding results when using steel or a native iron implement. It was evident to me, therefore, that recourse had been had to the rude stone-cutting tools for a purpose for which the implements of higher civilisation were unsuited.

For further confirmation, I examined in the Bulawayo Museum the pottery from other ruin-sites. A great many of the sherds from the Dhlo Dhlo ruins, in the Insiza district, are identical, as regards the character of their decoration, with the "stone-carved" pottery from Khami, and show precisely similar grooving. I was unluckily prevented from carrying out my intention of visiting this site for purposes of examining the "kitchen-middens," but I learnt on enquiry that stone flakes were very numerous there. On the other hand, the pottery from Great Zimbabwe, Inyanga (Rhodes Estate), and Umtali, appeared to have been in all cases engraved before being baked and resembled the corresponding class from Khami. From these sites, I was informed, stone flakes were scarce. As regards the Umtali ruins, I was able to verify this point for myself, as I spent the best part of three days there with Mr. E. M. Andrews, and not only could I find no fragment of pottery which had been engraved when hard-baked, but I found only three small quartz flakes which appeared to be of human manufacture, and of these two were picked up outside the area of the ruins. From this it would appear that the negative evidence from other sites amply confirms the positive evidence.

afforded by the finds from Khami and Dhló Dhló. I have also examined some examples of modern native South African engraved pottery, which present some striking resemblances to the pottery of the ruins, and, although I could not be sure that any of it had been cut after being baked, at the same time some pieces looked as though they had possibly been slightly touched up in this manner, and I should not be altogether surprised if it were discovered that this process is still employed locally at the present day. Curiously enough, the use of the stone flakes for engraving the pottery was, judging by the sherds from these ruins, adopted subsequently to the method of engraving the clay while still soft, for in most if not all of the stone-cut pottery one can see that the pots were first engraved in the plastic state, and that the lines thus produced were, after the firing process, more deeply scored with the stone flakes. The latter process, in fact, was employed, when employed at all, for accentuating the pattern-lines produced by the former method, which incidentally served as guiding-lines for the stone cutting-edges.

It is possible that from other regions, in Africa or elsewhere, a survival or reintroduction of the use of rude flakes and tools of stone into a metal age, may in some instances be accounted for by an explanation similar to that which I offer in the case of the Rhodesian ruins, and I should be very glad to hear of any such occurrences.

EXPLANATION OF PLATE B.

Examples of engraved potsherds from the ruins at Khami, Rhodesia.

Figs. 1-6.—Pottery which was engraved *before* being baked, while the clay was still soft.

Figs. 7-15.—Pottery which was first engraved in a similar manner, and was subsequently further engraved with stone flakes *after* having been baked hard.

HENRY BALFOUR.

Chile: Stone Age.

Evans.

Notes on the Stone Age in Northern Chile, with special reference to Taltal. By Oswald H. Evans, F.G.S.

12

The remains of the art and industry of the pre-Spanish inhabitants of Northern Chile are chiefly of interest from the fact of their presenting materials for the study of a somewhat elaborate development and recent survival of the Stone Age of culture. Thanks to the general dryness of the climate, and consequently favourable conditions for the preservation of fragile relics, the records of a vanished people are frequently found in so fresh a state as to add greatly to the interest of their collection.

It has seemed to the writer that a careful examination of the remains to be recovered in the district in which he chances to be placed may be of some interest, although Taltal is not the ideal locality for making a wide investigation. Northwards, the approximation to the civilisation of the Chimu and Incás alters the character and augments the complexity of the enquiry, whilst in the more fertile regions to the south the Peruvian influence again travelled to the coast along the great highway built from Cuzco to the valley of Copiapó.

The pre-historic Chilians of the desert coast would seem to have lived in a backwater of culture, retaining to a late day their primitive customs, little affected by the brief period of Peruvian conquest, so soon replaced by the dominion of Spain.

Climatically, Taltal belongs to the great desert of Atacama. Between the ragged coast line and the snowy heights of the main Cordillera of the Andes stretches an arid waste of hills broken by steep-walled "quebradas" and monotonous salt plains, desolate to view, but rich in nitrate as the forbidding mountains are in minerals.

In the immediate neighbourhood of Taltal the massive geological features are built up, in the main, of igneous agglomerate, diorite and porphyrites; further inland are outcrops of slates and quartzites. The interior of the country is reached by innumerable

ravines or "quebradas" and dry river valleys, in a few of which may be found an occasional stagnant pool or, after the infrequent rains, a thin trickle of saline water.

As is well known, the whole coast of western South America has undergone repeated movements of elevation relative to the sea level during the Recent period. Taltal, like so many other places along the coast, presents well-defined terraces due to upheaval, the highest shell-beds I have found as yet being at a height above the sea of some 250 feet. It is upon these raised coastal fringes of marine gravels, sands, and shell layers that the earlier peoples have left their graves and relics in the greatest profusion.

To-day, owing to the lack of water and extreme scarcity of edible vegetation during the greater part of the year, when little survives the broiling sun save cacti and other typically desert plants, it would appear impossible to support a population such as the number of graves seems to indicate, even when one bears in mind the few natural resources that suffice for the natives of Tierra del Fuego. Everything to-day has to be imported, the district producing nothing whatever. This disappearance of the means of subsistence is one of a strong body of arguments that may be brought forward in evidence of the increased aridity of the country, but with which it would be out of place to deal here.

Nothing struck me more forcibly on my arrival than the number of opened graves; for miles along the coast bleached and crumbling fragments of human bones "knaved out of their graves" bear witness to the ignorant curiosity or avarice which has ransacked these poor resting places of the despised "infidels." The rage for treasure hunting that has played havoc with the "Huacas" of Peru seems to have reached this place, although I am convinced that no treasure has been found, nor, indeed, can I learn that any metal object has been discovered in the vicinity of Taltal. At present it is rare to meet with an untouched grave, and so carelessly has the work of destruction been done, or so little interest has been taken in the relics devoid of intrinsic value, that by working with a sieve among the rubbish of the excavations I have in many cases gleaned a harvest of things curious and interesting.

The Stone Age culture is remarkably uniform in character wherever met with. At Taltal, as elsewhere, the implements differ in their material, rather than in form, from those of Europe, and include hammer-stones, "anvils," "scrapers," arrow- and lance-heads of chalcedony and harpoons of polished schist and bone. Shell heaps, veritable "kitchen-middens," fringe the coasts of sheltered bays, whilst far inland piles of shells indicate the main article of food. These shells, which are scattered everywhere among the Indian rubbish, are all such as are at present common on the beach, and include *Balanus*, *Chiton*, *Patella*, *Capulus*, *Fissurella*, *Calyptrea*, *Venus*, *Pecten*, *Pectunculus*, *Mytilus*, *Chama*, *Buccinum*, *Tunitella*, *Trochus*, and many other genera, with fragments of Crustaceans and Echinoderms. Mammal and fish bones are present in the shell heaps; among the former the guanaco is most common, together with the seal. In one instance I found the earbone of a whale, and took from a grave on Punta Taltal the lower jaws of a puma. The remains of fish, as might be expected, are very varied, but vertebræ of the bonito and albicore always occur in great numbers. Among birds the pelican is best represented. The varied contents of these heaps show them to be the food refuse of a race of hunters and fishers, and associated with these "middens" are the implements by means of which the food was obtained. The molluscs abounding in every rocky pool left by the warm Pacific waters probably formed the ordinary diet. Having detached them from the rocks the savage cracked the shells with a "hammer-stone," usually an oval-shaped, rounded pebble of diorite from the nearest boulder beach, sometimes with an indentation chipped on opposite sides to give a better grasp, but occasionally with a groove cut round the middle to take the lashings of hide that bound it to a handle.

The number of these "hammer-stones," all showing marks of use in their abraded striking surfaces, is astonishing. Almost as common are the flat slabs that served as anvils, although in many instances the protruding boulders of the raised beaches have served as convenient tables; the mass of broken and crumbling shells in which they are sometimes half buried testifies, together with their battered edges, to the purpose they have served.

Sea urchins and crabs were obtained, as at the present day, by "spearing" them. The lower-class Chilians spend much time in this pursuit; the echinus, esteemed for its supposed wonderful medicinal virtues, is eaten raw, and is collected by means of a length of purloined telegraph wire cleverly barbed.

The harpoons used for similar purposes by the older peoples were of guanaco bone and a form of hard, brittle schist that occurs in pebbles in the raised beaches, but which was probably obtained from its outcrop high up in the dry valley of the Rio Chaco. These "fish spears" are elongated, pointed, and slightly barbed by having grooves ground in on opposite sides near the end. Here and there on the beach are large slabs of close-grained igneous rock, grooved and furrowed all over by the sharpening of some such implements.

In certain parts of the raised beaches, particularly where traversed by a stream bed, now utterly dry save for a few days in an unusually rainy year, it would be difficult to find a square yard of surface without chips and flakes of the beautiful material of the arrow- and lance-heads. This substance is always, chemically, silica, but physically its characteristics vary considerably. In general it may be described as chalcedony, and from a glass-like translucency it passes through veined and banded forms, sometimes opaline, to opaque, gleaming white, or through shades of yellow, red, and brown to shining black. Like flint, it yields, when struck, a conchoidal fracture and cone of percussion, gives large curved flakes, and, in short, possesses the properties of flint with far more beauty.

Many specimens of the chalcedony show a transition into crystalline quartz, the well-developed crystals of which have evidently lined a "drusy" cavity. The mineral is unquestionably derived from a highly amygdaloidal rock; fine examples of such structure occur near at hand, although around Taltal, calcite, epidote, and crystalline silica predominate over chalcedony as the infiltrated lining of the hollows. Some of the arrow-heads are fashioned from local material. The variety best adapted for implement making may have been procured from a distance, very possibly in exchange for the "hammer-stones" of the beaches. A friend informs me that some distance in the interior he accidentally found a "concha" or assemblage of piles of chalcedony nodules, seemingly collected together for transport; whilst far from the sea he has met with the rounded hammer-stones, scattered among Indian rubbish in great numbers, some worn and broken, others unused, collected in one spot, and in one instance wrapped in the crumbling remains of a hide. I have one or two arrow-heads chipped out of massive crystalline quartz, but these are extremely rare, nor does the mineral seem at all well adapted for the purpose. I would mention here one arrow-head remarkable for the unusual nature of the material from which it is made. In appearance much like others, under a low power of the microscope it is seen to be crowded with the solidified shells of minute gasteropods. Although I have examined hundreds of chips in the same way, this specimen remains unique, nor am I at present able to determine the locality from which the material was derived.

In shape, the arrow-heads fall clearly into certain distinct types, although transitional and "fancy" kinds are sometimes found. They may be grouped as follows:—Oval, lanceolate, triangular, triangular with basal notch, stemmed, and stemmed with barbs. The edges may be curved or rectilinear, occasionally smooth, but usually crenulated. The workmanship varies greatly; whilst the commoner forms are rather

poor, the finer specimens are wonderful examples of delicate chipping. Most of them, as is generally the case with "flakes," have one side flatter than the other, and are sometimes slightly curved.

The size varies considerably. I was shown, recently, a "dagger" about 8 inches long, in drab-coloured chalcedony, the blade beautifully serrated and the handle rounded. The larger "arrow-heads" graduate into "lances," whilst at the other extreme some "arrows" are less than half-an-inch in length, although beautifully finished, so small that their use is not evident unless we accept the current tradition that they were poisoned.

Pottery.—Fragments of pottery are almost as numerous as the chalcedony chips. Unfortunately they are but fragments. By every rifled grave are scattered pieces, coarse and thick, marked with the potter's tool, and showing by their wide arcs that when complete they were large and shapely vessels. The rims are invariably "flared" outwards, and often have holes bored for suspension; well moulded handles were attached and in general they are thoroughly well fired. In some, the unglazed pottery has been rendered capable of retaining water by an impervious internal coat of unbaked clay.

It has struck me as remarkable that in no single instance, so far, has any fragment shown the least attempt at *incised* ornamentation, so common in the early pottery of the European peoples.

Ornamentation, however, is by no means lacking. Side by side with these coarse fragments occur, far more rarely, the broken and scattered sherds of a finer class of pottery, elaborately painted. The labour of collection requires enthusiasm to render it tolerable, but one feels repaid when two or more pieces, perhaps found far apart from each other, fall into position and present a surface of continuous design, although when contrasted with the beautiful examples of Peruvian pottery the results of much trouble are poor indeed.

The patterns betray some poverty of invention on the part of the artist. There is one spirited sketch of guanaco, but a monotonous labyrinth of spirals, dots, crescents, undulating lines, and chequered squares characterises the majority of examples. The designs were painted on the fine red or yellow surface of the vessel in black oxides of manganese, sometimes aided by oxide of iron, and a white wash of kaolin, all of these materials being found among the neighbouring hills. An implement frequently found is a rounded black stone, highly polished, having one or more facets covered with minute scratches; this was probably the muller used to reduce the pigments to the requisite degree of fineness. The surfaces of the finer pottery are often beautifully smooth, but in no instances are they glazed. Clear evidence as to the use of the potter's wheel is lacking, where tool marks are visible they are quite irregular in direction.

In a "rock shelter," some 200 feet above the beach, I found certain rounded stones, polished and daubed all over with red paint, preserved through the accident of their sheltered hiding place. The object of these is obscure, unless they were painted, as we may say with Herodotus, "for a Divine reason."

At several places in the interior of the district rock-paintings are met with, executed very roughly in ochre. A common design is a fish often repeated, perhaps an ideograph for *water*. On one high rock is a painting of men adorned with feathered head-dresses and holding lances, a woman clothed in a long garment, a child and an object intended for some animal. It is widely held throughout Chile that these "Infidel pictures" mark the location of rich mineral veins, but at present I have insufficient evidence to come to a conclusion upon this remarkable supposition.

It may be of interest to give the details of a previously undisturbed grave which I was so fortunate as to open recently, not for anything specially remarkable in its contents but because the excavation was made with all care, with results that seem fairly typical of the Taltal district.

The grave to be described is one of a group of some fifty, most of which have been already opened and their contents dispersed or wantonly destroyed. The ground plan of the group is an irregular oval, determined by a patch of softer alluvium more readily excavated than the neighbouring boulder gravels.

Situated some 500 yards from the sea, from which it is separated by a steep terraced cliff, here about 30 feet in height, the graves stand at an elevation of some 40 to 50 feet above its level, in a wide gently undulating plain that slopes up to another raised beach inland at a height of 200 feet, where it merges with the talus slopes and foothills of the coastal mountains.

The graves are grouped irregularly, but are separated from each other by a distance of from 10 to 20 feet; each is marked by a depressed tumulus almost obliterated in many cases by atmospheric agencies.

In some few instances the outer circumference of the mound is traced out by a circle of the local diorite boulders, whilst the great number of similar boulders scattered at random among the heaps indicates that others may have been outlined in the same way.

The mound was circular, 10 feet in diameter and about 4 feet high, having a flattened appearance due to denudation. Round about it were scattered a few flakes of chalcedony and broken shells, a hammer-stone of ordinary form and a flat boulder much chipped about its centre and evidently used as an anvil; numerous crumbling human bones and sherds of the coarser unpainted pottery, probably derived from the previously opened graves, lay near at hand.

In order to ascertain the nature of the mound I cut a trench through it, rather to one side of the centre, examining the material in a sieve. It soon appeared that the tumulus was simply built up of the excavated material with local surface *débris* added.

When near the middle I found a few pieces of coarse pottery nearly 1 inch thick. With care practically all the sherds were recovered, and later on, when cemented together they formed an extremely crude vessel, oval in shape, scooped out of a mass of clay; it is 9 inches long, 7 inches deep, and 5 inches wide. In some parts of it the sides are more than 1 inch thick, the base is rounded, and it is totally devoid of ornamentation. From the position in which the broken pieces were found, I consider it to have been placed near the top of the mound, whilst its rounded base only enables it to stand upright when thrust into sand. That it held offerings of food seems very possible.

Having now cleared away a portion of the mound down to the level of the surrounding surface, we began to dig below its former centre. The earth here was soft, and free from large pebbles. I may mention here that it is not uncommon to meet with circles of stones, which on examination are found to have nothing beneath them but hard rock. The circles seem too small to mark the site of former huts. In some there is an ashy substance such as is left on burning dried cactus, the local fuel, but I hesitate to call them "hearths." For what purpose they were made I cannot imagine, unless it was to distract attention from the real places of interment.

At this stage my Chilean companion claimed to be able to tell, from the colour of the soil, which was slightly green, that we should find bones underneath. He confirmed his statement by holding a fragment in the flame of a match, when he said that he could smell "el aceite humano"—"the human oil"—burning off. Mingled with the small pebbles and sand, shells, echinus tests and fish remains, broken and entire, became plentiful. The curiously-shaped interspinous bones, or "fin-raisers" of some large fish appeared here, as in other interments, in such numbers that it would seem as though the Indians collected them for some purpose.

The first human bones (vertebrae) were met with at a depth of $2\frac{1}{2}$ feet below the surface. These were all ill-preserved; broken, huddled together and mingled with shells, fish-bones, and gravel. The small space occupied by the human bones showed that the body was buried in a contracted or crouching posture. This would seem to be

the case generally, from such evidence as I have. The skull was crushed beyond hope of reconstruction, but half the lower jaw, the right-hand portion, was fairly preserved. It contained three healthy teeth, remarkable for their perfectly flat upper surface.

On sorting out all the contents of the grave, I managed to separate out the remains of no less than fifteen bone harpoons, all broken small, made of the bones of some animal, probably the guanaco. The marks of the tool with which they had been scraped to a point were clearly visible. None of these were barbed, whilst the natural curve in those fashioned from rib bones must have rendered them but inefficient implements, whether of war or the chase. Only one arrow-head was present, not remarkable in any way; it was of a common lanceolate form and poor material.

The most interesting object found in this grave was a necklace, the scattered beads of which had to be recovered by treating the whole contents of the grave in a sieve. By this means considerably more than a thousand tiny discs of shell were obtained, all perforated in their centres and forming, when threaded, a string 6 feet long. Many were lost through their decayed state. Each of these must have been drilled alone, since the perforation is funnel-shaped from each side. The drills used may possibly have been the tough, hard spines of the cactus.

Finally, whilst searching for the beads, I found a few fragments of bone, of irregular shape, stained a bright turquoise blue colour by means of copper, as I determined subsequently. This colouration was distinctly confined to these few fragments, and did not affect the other bones in the least. I could find no copper-bearing stone in the rubbish that could have caused a stain by contact, so am inclined to consider that the colouring was done purposely.

OSWALD H. EVANS.

New Zealand.

Edge-Partington.

Note on the Maori Canoe Baler, described by H. St. George Gray in "Man," 1906, 5. *By J. Edge-Partington.* **13**

The canoe baler figured and described by Mr. St. George Gray in his note in MAN, 1906, 5, is certainly of interest, but rather on account of the unusual style of carving than from the history which accompanies it. The treatment of the human face carved on the end is quite peculiar and without parallel among the specimens of Maori art which are known to collectors; it is far too realistic for old Maori work and the details, nose, ears, grooved tongue, taken by themselves would hardly suggest New Zealand work at all. Finally, the position of the face is a contradiction to the conventional phallic idea generally expressed in the handles of these balers.

It seems difficult, therefore, to agree with Mr. Gray when he writes, "There is nothing unusual about the treatment of the decorated portion of the baler."

I do not wish to be understood to imply any doubt as to the genuine nature of the baler itself, there can, in fact, be none; but it is difficult not to believe that the ornamentation is quite modern and possibly even the handiwork of a European.

J. EDGE-PARTINGTON.

Craniology.

Myers.

Note on the Relative Variability of Modern and Ancient, and of Rural and Urban Peoples. *By Charles S. Myers.* **14**

In a paper published in the *Journal of the Anthropological Institute* (Volume XXXV., page 80) I have pointed out that the chief head measurements show approximately the same variability in the "prehistoric" people of Upper Egypt as in the modern population of the same region. One is led to conclude that age alone does not produce in a people increased heterogeneity.

There are at least two other instances which indicate a similar conclusion. They are published mainly in Professor Karl Pearson's *The Chances of Death and Other Essays* (Vol. I., page 290). As they refer only to the cephalic index, I leave the comparison of other head measurements to my paper mentioned above.

I may add that the co-efficient of variability is a hundred times the ratio of the standard deviation to the average, and that the standard deviation is the square root of the sum of the squares of the differences of the measurements from their mean divided by the total number of measurements $\left(\sqrt{\frac{\sum a^2}{n}}\right)$.

Series.	Cephalic Index.		
	No.	Mean.	Co-efficient of Variability.
EGYPT—			
“Prehistoric” - - - -	139	72.99	3.83
Modern - - - -	136	74.13	4.10
BAVARIA—			
“Alt-bayerisch” - - - -	100	83.30	4.20
Modern - - - -	100	83.41	4.29
FRANCE—			
“Ancient” - - - -	36	78.36	5.67
Modern - - - -	56	79.79	4.81

In the same paper I have also pointed out how much more variable the inhabitants of a populous city are than those of country villages, and that in comparing communities of different regions or periods care must be taken to be sure that in this respect they are truly comparable. The following table shows the greater variability of townsfolk :—

Series.	Co-efficients of Variability.		
	Head-Length.	Head-Breadth	Cephalic Index.
ANCIENT EGYPT—			
Kena peasants (Nakada, 4000-1000 B.C.) -	3.11	3.29	3.83
Kena townsfolk (Thebes, 600-2000 B.C.) -	3.54	—	4.46
MODERN EGYPT—			
Giza peasants (recruits, modern) - -	3.08	2.83	3.33
Giza townsfolk (Cairo, modern) - -	4.54	4.85	7.01
MODERN GERMANY—			
Bavarian peasants - - - -	—	—	4.29
Bavarian townsfolk (Munich) - -	—	—	6.50
MODERN FRANCE—			
French peasants - - - -	—	—	4.81
French townsfolk (Paris) - - - -	—	—	5.63

The data concerning “prehistoric” Egypt are extracted from Miss Fawcett’s valuable memoir (*Biometrika*, Vol. I., pp. 408-467); those relating to France and Germany are due to Professor Karl Pearson (*op. cit.*, etc.). In some instances the probable errors of

the co-efficients must be high, owing to the small number of measurements within the series. But it is to be hoped that this note may induce others to study the relative variability of modern and ancient and of rural and urban peoples, and the various conditions affecting it.

CHARLES S. MYERS.

India, South.

Annandale.

The Introduction of the Blow-Gun into Southern India. By **15**
N. Annandale, D.Sc., Indian Museum, Calcutta.

During a recent visit to the Ramnad estate, on the Indian shore of the Gulf of Manaar and Palk's Straits, I was surprised to hear that among the unorthodox Muhammedans known locally as "Lubbais," men not uncommonly make a livelihood by shooting pigeons with blow-guns. There has long been intercourse (which is still conducted in native boats) between these people and the ports of the Straits Settlements, and I was able, at a place called Kilakarai, to carry on a conversation in Malay with the owner of a blow-gun, which he finally sold me. According to his statement, blow-guns are bought from "*orang Bugis*" in Singapore and carried home in schooners, built and owned by Tamils, to Kilakarai and the neighbouring ports. The specimen, which I hope to describe in detail shortly in the *Memoirs of the Asiatic Society of Bengal*, is evidently of North Bornean workmanship, with certain alterations made in India. The tube is of palm wood, single, artificially bored, finely polished outside, and decorated, in characteristic patterns, with an inlay of tin, the mouth-piece being of the same metal. Little pellets of unbaked clay were used with it instead of darts. The local name of the blow-gun is *sənggūṭān*, derived, in popular etymology, from the Tamil words *sən*, above, and *kūṭū*, to stab; really, there can be little doubt, a corruption of the common Malay name of the weapon, viz., *sūmpitan*.

N. ANNANDALE.

Philippines.

Thomas.

Note on a MS. in the British Museum. By N. W. Thomas, M.A. **16**

Dr. Brinton, on p. 45 of his *South American Languages*, 1892, quotes from fol. 53 of a Spanish MS. in the British Museum (Add. MSS. No. 17,631) a vocabulary which he referred to Patagonia, though he was unable to show that it had affinities with any Patagonian language. He also states that the same numerals are given in another vocabulary which, however, differs widely in some of the words, but is evidently allied to the Tsoneca tongue. This latter vocabulary is, he says, denominated Ilongote in the MS. In his *Record of Study*, published six years later, he corrected this statement by referring the "Ilongote" language to the North Pacific coast.

As a matter of fact the numerals published by Dr. Brinton do not appear in any other vocabulary in the British Museum. The second vocabulary to which he refers has no connection with the first, and neither of them is denominated "Ilongote" in the MS. On fol. 51 are notes on the Ilongotes of the Philippines and a vocabulary; on fol. 52 a vocabulary from Port Mulgrave, Alaska, which I propose to publish later; and on fol. 53 the vocabulary published by Dr. Brinton, with some errors of transcription (gadyocoye for gaayocoye, chavin for chagui, teus for tkus(?), tasabay for tatabay, amts for Jamts, and a sentence omitted) with the endorsement "a la Goleta" (according to Brinton, Soleta). The fact that the word canoe appeared in the vocabulary should have made it clear that it is unlikely to be S. American, and Goleta (near Santa Barbara, California) should have suggested the real provenience of the vocabulary, the numerals of which seem to be those of a language of Washington territory, or perhaps of Salish, though with many inaccuracies.

More remarkable still was the failure to read this plainly written "Ilongote" and to infer the East Asiatic origin of the notes from a mention of the nose-flute and the Tagalos, or from the obviously Malay character of the vocabulary.

The Ilongotes, also termed Egongotes, are a Malay race inhabiting the Pacific coast of Luzon. According to the MS., which seems to be about 100 to 120 years old, they are white in colour, bearded, and corpulent, and have European noses. They cultivate rice, tobacco, maize, &c. They cut off the head of an enemy, and dance and sing round it; they are not cannibals, but they consume certain portions of the bodies of their enemies. They are continually at war with the negritos. They are accustomed to file their teeth and drink sea water with great gusto. They do not count above five.

N. W. THOMAS.

REVIEWS.

Totemism.

Lang.

The Secret of the Totem. By Andrew Lang. London: Longmans, 1905. Pp. x + 215. 24 × 15 cm. Price 10s. 6d.

17

Mr. Lang has at length worked out his theory of totemism, and argues it in this volume with all the ingenuity and much of the wit of which he is a master. It starts from Darwin's opinion that the earliest man was, like "all male quadrupeds," extremely jealous, probably living with a number of wives in a band, and guarding them from all other men. The young males of the band would be conquered and killed or driven out. Eventually they might, perhaps, be allowed to remain, provided they took mates from outside. The various women thus taken, and their children, would be distinguished by the name of the group from whence they were obtained. These names, in the first instance nicknames given from without and afterwards adopted by the groups to which they were severally given, were usually names of animals, more rarely of other objects. The mystical quality of names is an article of every savage creed. Once adopted, the names would be held to imply some mystical connection with the objects properly called by them. Hence totemic rites and beliefs. Prominent among these is the avoidance of the totem. This would give a religious or quasi-religious sanction to the exogamy already established. Exogamy would result in the intermixture of totem-clans in every local group. But the habit of taking wives from without, having been previously established, would continue by means of hostile raids, until two strong local groups, weary of this state of things, would make a treaty of alliance and *connubium*. By such a treaty they would combine to form a single local tribe, containing two phratries, the descendants of the two original groups. If additional groups were taken into the tribe they would join one or other of the two primitive phratries. Finally, the fact that both phratries never (except among the Arunta) contain the same totem-clans is accounted for by supposing that the clans were afterwards redistributed by way of deliberate legislation, for the purpose of regulating marriages.

This rough presentation of the theory omits, of course, the preliminary and incisive criticism of rival theories, and conveys no notion of the skilful reasoning by which it is supported and the care taken to meet and overcome the various difficulties and objections. It may be said at once that for all this I have nothing but admiration. It rests, however, admittedly to a large extent on conjecture, and though supported by a wide knowledge of savage modes of thought and procedure, it must be regarded at present as simply an hypothesis—an hypothesis plausible, indeed, of great ingenuity, and, if we grant the premises, perhaps not without some probability.

But I find difficulty in granting the premises. The name of Darwin is a great name to conjure by. In his use of it Mr. Lang has omitted to observe that in the context of his quotation the great naturalist has admitted that "the indirect evidence in favour of the former prevalence of communal marriages is strong," and that he expressly uses the term *marriage* (and consequently its correlatives, such as *wife*) in a very limited sense, implying nothing more than temporary possession, as sufficient for the work of sexual selection which he is discussing. This limitation of the term *marriage* limits the

application of the primitive masculine jealousy, with which Mr. Lang makes such play. Jealousy there may have been at times, as during a rutting season (if human beings, strictly so called, ever had such a season), or when the love-fit was on between individual males and females. I do not read *The Descent of Man* as implying more than that. Nor does the illustrious author confine himself to the suggestion that man was originally not a social animal, but lived with several wives, like a gorilla, in a band. That is only the conjecture adopted by Mr. Lang; it is not the one favoured by Darwin. Rather the alternative which he favours is that human beings "aboriginally lived in small communities, each [man] with a single wife [using the term in the limited sense above "noted], or, if powerful, with several whom he jealously guarded from all other men." To me, for reasons unnecessary to give here, it seems that man probably emerged from the anthropoid stage a social being, living in communities not of necessity large, but containing a number of adults both male and female. If in such a community jealousy were rampant and sexual unions permanent, Mr. Lang has still to account for the fact, which he admits, that the reckoning of descent through the mother only is more archaic than the reckoning of descent through the father. In a small primitive band, such as he imagines, the descent of the children must have been practically as certain from the father as from the mother. We may concede that a woman raided from a neighbouring group would continue to be distinguished by the collective name of that group, and yet hesitate to admit the likelihood that the children begotten of her by her captor, and their children through females *in infinitum*, of whatever group they might form part, would be so distinguished.

Mr. Lang maintains that human beings have always, if I understand him aright, been acquainted with the facts of generation, and that the Arunta theory of the origin of children is not founded upon primitive ignorance, but is a later growth caused by their peculiar system of philosophy. If his theory of primeval jealousy with all its consequences be true, this is probable. But it renders mother-right, or the reckoning of descent through females only, all the more difficult to credit as a primitive institution compared with father-right. Further, it leaves unexplained the world-wide prevalence of stories of supernatural birth, and the practically universal belief that children are produced by other than what we know to be the natural cause. The opposite theory, that the permanent appropriation of women was a gradual evolution, may not be without its difficulties in the present state of our knowledge; but at least it accounts for these and other phenomena of human society.

To refuse to admit the author's initial assumption involves criticism of many of the steps in his subsequent reasoning. For this I have no space. On the other hand, it hardly needs to be mentioned that much, especially in his discussion of the details of Australian customs, is striking and cogent. The process of induction on so vast and complex a subject, however, requires consideration of the institutions and beliefs of other races than those of Australia. It may be that the Australians are the lowest of known savages—at any rate the lowest whose condition has been investigated with any minuteness. But I cannot help thinking that his argument has suffered by too exclusive a concentration upon them. If his theory be true, it can only be strengthened by discussion of the institutions of other races in the lower culture. There are certainly many whose institutions apparently point to a different course of evolution from that to which his theory would consign them. When all is said, however, *The Secret of the Totem* remains a valuable contribution to the controversy.

The volume has one serious drawback, it has been published without an index. This is particularly annoying in a work which will have to be consulted again and again by every anthropologist who is interested in the beginnings of social organisation.

E. SIDNEY HARTLAND.

America, North : Folklore, &c.

Owen.

Folklore of the Musquakie Indians of North America, and Catalogue of Musquakie Beadwork, &c. By Mary Alicia Owen. London : Published for the Folklore Society by D. Nutt, 1904. Pp. viii + 147, with 8 plates. 23 x 14 cm. Price 10s. 6d. 18

This valuable monograph on the manners, customs, and folklore of the Musquakie Indians contains accounts of their legendary and historic origin, their form of government, and their beliefs ; descriptions of their dances ; of their customs and ceremonies at birth, puberty, courtship, marriage, death, burial, and ghost-carrying, besides a collection of folktales.

Many of the customs described are now obsolete, owing to internal or to external causes, and all are gradually dying out with the gradual dying out of the tribe. Some of the dances, for example, are no longer performed, because there are no people to take the principal parts (I-coo-coo-ah, p. 54). Some, like the scalp dance (p. 59), are now "only a bit of acting" ; the chiefs themselves have stopped certain customs "as likely to inflame the minds of the young men" (p. 139) ; scalp-lock hunting is losing favour (p. 110) ; while the agent and the missionary join forces to put down all "heathen practices" (p. 41).

On this account alone the record is of exceptional value, but it gains additional interest from the happy manner in which it is illustrated. For Miss Owen has not only collected the accounts of the ceremonies, &c., but she has collected also, at no small cost to herself, the ceremonial implements themselves, many being the identical objects used in the ceremonies, and handed down from Musquakie father to son through many a generation.

This splendid collection was generously presented to the Folklore Society, and it is now displayed to advantage in the University Museum of Archaeology and Ethnology at Cambridge. A complete descriptive catalogue of the collection with eight excellent plates, forms part of the present volume.

A catalogue is rarely poetic, but the bare names of these articles and the brief descriptions of them are full of romance. The hair-wrappers and hair-strings, with "luck patterns" pow-wowed by the shaman and the woman-with-spots-on-her-face (these personages are indicated by the colours and patterns in the beadwork) ; the belts of the secret societies of which no one may know the meaning until the Musquakies give up their ancient religion ; the silver comb which is a protection to the soul, which lives under the scalp-lock in a little bulb, where the middle teeth of the comb can touch it ; the talisman to protect the wearer against consumption, with an arrow in the embroidery to frighten away the devil that comes in at a man's mouth and gnaws his lungs ; the bead-belt of two patterns, belonging to Little-River, son of Green Hawk, who was killed by a little devil in his breast, "a little devil, little and stubborn" ; the whistle to call ghosts ; the peace-pipe, and the tomahawk or war-pipe, used in the ceremony of "burying the hatchet"—these are only a few of the many treasures.

The book is one to which the anthropological student, jaded with attempts to assimilate cephalic indices and such pabulum, turns with relief, and complains only of its brevity ; the graphic simplicity of its descriptions transforms the reader into a sympathetic observer of the scenes. We are able to follow the career of a Musquakie from the time when as a new-born baby the woman-with-spots-on-her-face passes him through a hole she has slit in the back of the house, for his father's inspection, till the time when the mourners are mourning and "weeping tears of blood because tears of water are too weak for so great a loss," and we follow, if we dare, his friend, the ghost-carrier, as he gallops away to the west, down the long ghost road to the Happy Hunting Ground.

The "Red Indian" has always been the favourite hero of poetry and romance. Miss Owen shows that the clear light of scientific observation increases, rather than dispels, the glamour.

A. HINGSTON.

Religion.

Farnell.

The Evolution of Religion: an Anthropological Study. By L. R. Farnell, M.A., D.Litt. (Crown Theological Library, Vol. XII.). London: Williams and Norgate, 1905. Pp. viii + 234. 19 x 12 cm. Price 5s.

19

Nothing in Dr. Farnell's little book is ineffective save the title, which hardly does justice either to the particularity or to the originality of the contents. "An Introduction to the Anthropological Study of Christianity" would perhaps have been nearer the mark. Of course, a subject at once so vast and so "ticklish" could not be handled exhaustively in four Hibbert lectures lasting an hour each. A great deal, notwithstanding, is accomplished. The nature and the limitations of the anthropological method are set forth with admirable lucidity, and the fruitfulness of its application to the matter in hand is brought home by illustrations gathered from every corner of the field of enquiry.

The first two lectures, which deal more especially with method, insist that the study of the most primitive types of man, to which the name "anthropology" is too often wrongly confined, is by no means the sole, or even the most important, key to the embryology of any one of the higher religions. "Probably every one of the world-creeds has inherited . . . a double tradition, a tradition from the more remote and one from the more immediate past." In the first instance, then, we should seek our clues in what Dr. Farnell terms "an adjacent anthropology." The author's unique knowledge of Hellenic religions enables him in what immediately follows to shed floods of new light on the affinities existing between the earlier and later religious systems of the Mediterranean area. These are discovered in the legends, in nomenclature and terminology, in external symbols and liturgical institutions, and, finally, in the ideas, aspirations, and concepts of faith. Further, in connection with the notion of an adjacent anthropology, the striking suggestion is made that, if northern Christianity is to be properly understood, comparative religion must likewise turn its attention to the world of Norse Saga, for all that Teutonic paganism appears to have made no such struggle to survive as did the Græco-Roman.

Dr. Farnell, however, is no enemy of the remoter anthropology, if conscious that here the "fallacy of simple enumeration" and the bias of a too narrow specialism are apt to mislead the theorist. He therefore devotes his two later lectures, for the sake of illustration, to enquiries into the history of Purification and of Prayer that seek to connect Christian usage with some of the earliest notions and practices of the race. The chapter on Purification, unlike Dr. Frazer's well-known chapter on Taboos, tries, and, I think, tries with marked success, to get back beyond animism to certain stimuli of touch, smell, taste, and sight which, even at the perceptual level, and apart from the conceptual interpretations, animistic or otherwise, that may be put upon them, constitute sources of awe and aversion to the primitive mind. The only criticism one might venture to pass on Dr. Farnell's subtle handling of a very obscure piece of psychology is that he scarcely makes it clear how the mysteriously dangerous object, from which his explanation starts, comes to be regarded as specifically impure. Is it, for example, the perceived impurity that suggests the cathartic rite of lustration, or may it possibly have been that the use of water suggested the notion of uncleanness? A new idea, thrown out casually by Dr. Farnell, is that the dualistic principle in religion, namely, the belief in a fundamental antagonism between powers of good and evil, may very well be the direct outcome of the personification of things that purify and things that are impure. An objection to this theory, however, is that, as Dr. Frazer has abundantly proved, impurity and "virtue"—a power to contaminate and a power to heal and help—are almost invariably associated together in the case of such uncanny objects as a corpse or blood. Another noteworthy suggestion of Dr. Farnell's is that the transition from private to public vengeance in regard to homicide may, amongst the Greeks and elsewhere, have been effected by the act having come, on account of its impurity, to be classed along with sins such as incest which "defile the land"—bring the community as

a whole into spiritual danger. This hypothesis is ingenious and is well worth further investigation, though, doubtless, purely secular reasons must in many cases have helped to convert the tort into the crime; for instance, the strengthening of the central authority, and experience of the anarchy caused by the blood-feud. In the remaining chapter on Prayer we are again referred back to remote beginnings. Dr. Farnell is one of those who descry the magical spell behind much that has developed into the genuine appeal to pity and mercy, though he wisely leaves the question open whether some sort of rude prayer may not have existed side by side with magic from the earliest times. One aspect of the relation of prayer to spell, which Dr. Farnell brings out very clearly, is the magic value of the name, under which has to be included that solemn enumeration of attributes, with which the higher religions continue to preface their petitions.

R. R. MARETT.

PROCEEDINGS OF SOCIETIES.

Proceedings.

Congrès Préhistorique.

Le Congrès Préhistorique de France, September 26th–October 1st, 1905.

The first session of the Congrès Préhistorique de France, founded in June **20** 1904, by the Société Préhistorique, was held at Périgueux, between September 26th and October 1st, 1905. The congress is not professedly international, but it was thrown open to all students of prehistory, and persons of the most varied nationality were invited to become members. Although the percentage of foreigners was small, there were present representatives from Russia, Austria, Switzerland, Denmark, Sweden, Portugal, and Great Britain, the British contingent numbering five. The president was M. Émile Rivière, founder of the Congress, while in M. Marcel Baudouin the meeting had a secretary of equal eloquence and energy.

Into the five *séances* of the Congress were crowded some sixty communications, and as many of these exceeded the average limit of time, it was necessary for some of the lecturers to speak with a bewildering rapidity. Nevertheless, order was well maintained, and the proceedings were full of interest and instruction. It is impossible to enumerate all the papers which were read; one can but indicate a few of the more important. Among these the communications relating to the caves of the Dordogne were naturally the most prominent, and the work of the president on the caves of La Mouthe and Liveyre, and of the Abbé Breuil on the paintings and engravings of the caverns, illustrated by his own copies taken at Altamira (Spain), and in the caves of Font de Gaume and Combarelles (Dordogne), were among the most attractive features of the session. It is hoped that the Abbé Breuil's drawings may be published in facsimile under the enlightened patronage of the Prince of Monaco. Of the other readers of papers; M. Capitan, of Paris, was conspicuous, joining in almost all the discussions, and treating, either alone or in collaboration with others, the rock-shelter of Mège (Dordogne) and other sites in Périgord, both from the point of view of stratification and ornament. M. Adrien de Mortillet, who during the absence of M. Rivière was a frequent and efficient chairman, himself read papers on the bronze industry of South America, and on instruments of schist discovered in Bolivia. M. Déchelette produced an inventory (cartographic and bibliographical) of the fortified villages and workshops of the neolithic period in France. M. Baudouin dealt with megalithic monuments; and the distinguished veteran M. Cartailhac not only discoursed on flint implements from Belvès (Dordogne), but one evening delivered from the stage of the theatre a public lecture on the prehistoric caves and the history of their discovery—an eloquent and admirably illustrated address. Among other subjects discussed were the probable date of a skeleton found at Moustier; the prehistoric villages of Brittany; fortified stations in the Department of the Var; the chronological indications furnished by the movements of glaciers in Scandinavia (by M. Arne, of Stockholm); the discoveries

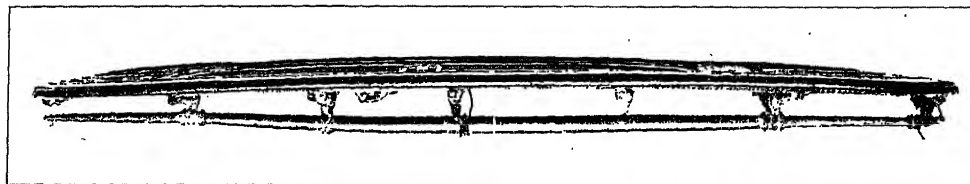
of the pre-neolithic "hiatus" in Northern Europe (by M. Sarran, of Copenhagen); two sculptured menhirs in Portugal (by M. Tavares de Proença); and the neolithic industry of Bologoje in Russia (by Prince Poutiatine). We may also note the entry upon the stage of the anthropomorphic flint and tertiary man, who were allowed to make their exit without either definite applause or condemnation. Of all the proceedings during the session the official *compte rendu* will ultimately furnish a full account. Provisional notices will be found in *L'Anthropologie*, Vol. XVI., 1905, pp. 507 ff, and in *L'homme préhistorique*, Paris, 1905, pp. 345 ff.

One afternoon a visit was paid to the museum, rich in implements from the caves and shelters of the Dordogne, and the excursions which followed the indoor work of the session were adequately organised and enjoyable. They occupied three days, during which, in spite of occasionally uncertain weather, it was possible to become familiar with the aspect of this classic land of Cave Man, and to realise what vast periods of time must have elapsed before the rivers reached their present level. One perfect autumn day will live in the memory of those who were privileged during hours of unbroken sunshine to walk and drive through what M. Cartailhac fitly called an enchanted landscape, with its green valleys threaded by white roads and overhung by precipitous walls of limestone. The party halted at well-known sites, like La Madeleine and Laugerie Haute, and everyone fell upon the *débris* with any instrument which was ready to his hand: lance-heads were extracted with walking sticks and scrapers with umbrellas. Descents were made into three very important caves, La Mouthe, Font de Gaume, and Combarelles, the last tortuous, interminable, mysterious as the cavern of Trophonius. Its low roof bristled with stalactites, impartially distributing among the incautious wounds and contusions of unpleasant frequency, which in one case gave rise to piteous lamentations and a hasty retreat to the upper air. Though the chambers and passages were often unduly crowded, and the smoky candles provided an illumination far from ideal, yet it was possible to examine the marvellous figures painted or incised upon the walls and often placed in such dark and remote corners that their magical and non-decorative intention was abundantly obvious; for in the drain-like recesses of Combarelles not even a troglodyte would attempt to cultivate the æsthetic sense. With the scientific excursions were associated visits of historical interest: to Périgueux itself with its mediæval streets and its famous cathedral of St. Front; to Bourdeilles with its mediæval castle towering above the Dronne; and to the ancient town of Brantôme. As was to be expected in so hospitable a country as France, the gathering had its social aspects. There was a reception at the town hall by the Mayor of Périgueux, while on two occasions weary bands of excursionists were entertained by the owners of neighbouring châteaux. The luncheons and dinners at various hostelries were never dull; even certain scrambling breakfasts partaken of at local inns when the sun had hardly risen were enlivened by the infectious gaiety of the presiding spirits.

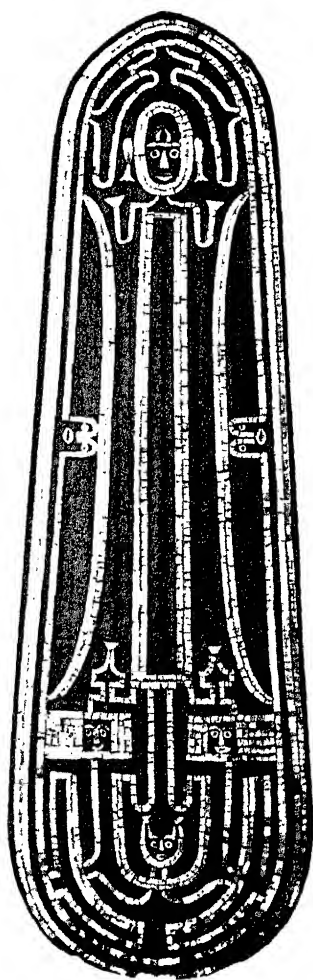
Finally, the need for literary expression which so commonly stirs any large gathering of Frenchmen was twice manifested by the recital of poems celebrating the Dordogne and its most ancient inhabitants. They pictured in verse of excellent quality the heroic struggle of primeval man with nature and fierce beasts at a time when the most ancient civilisations were still unborn, and praised him as the first pupil of the muses on the soil of France:—

"C'est ici sur ces bords, c'est dans notre patrie
Avant les premiers temps par l'histoire éclairés,
Bien avant les vieux rois d'Égypte et d'Assyrie,
Que la Muse des arts posa ses pieds sacrés."

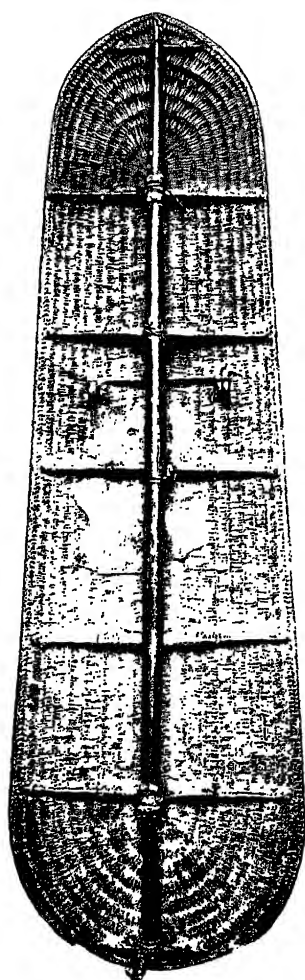
It may be confidently hoped that the next meeting of the Congress, which it is rumoured may take place in Brittany at Vannes, will carry on the traditions so auspiciously inaugurated by the first.



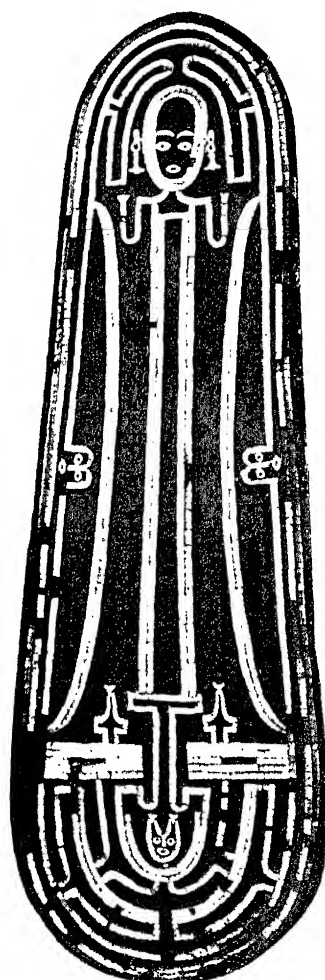
IB.



I.



IA.



2.

A PAIR OF SHELL-INLAID SHIELDS FROM THE SOLOMON ISLANDS.

ORIGINAL ARTICLES.

Solomon Islands.

With Plate C.

Hügel.

Decorated Shields from the Solomon Islands. By Baron Anatole von Hügel.

21

The beautiful pair of shields, which are shown on Plate C, were bought from a London dealer a few years ago, and were presented in 1904 to the University of Cambridge by Professor Bevan, Lord Almoner's reader in Arabic.

There is reason for believing that these shields, which bear traces of considerable age and wear, were obtained from the natives at the same date, though the striking resemblance one bears to the other would lead one to suppose that they had both been fashioned by the same skilful hand. In length they closely agree, viz., 34.6 inches (Fig. 1) and 33.6 inches (Fig. 2), and their breadth varies only by the tenth of an inch, the broader of the two shields (Fig. 1) measuring 11.1 inches. Every detail in their construction exactly corresponds; the plaiting of the wicker-work, which is left uncovered at the back (Fig. 1A), with its one longitudinal and two horizontal bands of dark paint; the seven neatly carved wooden braces, to which the pointed, cylindrical, stick-like handle is lashed, and the same pair of rattan loops (? for a suspension cord) are found on each shield. Only one trivial difference can be traced. The cylindrical handle-stick of one shield (Fig. 1B) is provided, top and bottom, with a groove formed by two encircling beads, which clip the support, formed by the last and the last but one of the braces, whereas that of the other (Fig. 2) is quite plain. Also, to the centre of the back of this shield (Fig. 1A), is attached a thin, much worn scale of turtle shell as a protection for the knuckles when gripping the handle-stick; but there is no reason why this feature should not originally have also formed part of shield No. 2.

The identity of design is even more strikingly manifest when the decoration of the faces of these shields is compared. It will be seen that the elaborate, highly conventionalised human-figure pattern, produced by lines of small squares of pearl shell, set in the black resinous substance with which the shields are faced (the design picked out in red paint), are line for line the same in both examples, although the pattern on No. 1 has been slightly more elaborated, by the insertion of a pair of human masks into the oblongs beneath the central figure, by the indication of the neck of the horned mask below, with a double instead of a single line, and by the addition of a pair of small scrolls to the border decoration above the head. In shield No. 1, also, the forehead of the main figure is inlaid, whereas in No. 2 these marks are indicated by red paint.

A third shield, showing a variant of the same design, preserved in the Montrose Museum, is figured in *Edge-Partington's Album* (Series II., plate 116): a further evidence as to the stereotyped character of this remarkable human-figure design. A fourth, and the only other specimen of which I have so far heard, is said to be preserved in a German museum, but I have so far failed to trace it. Edge-Partington gives no data with the figure of the Montrose specimen, except that it is made of *wood*, which may possibly be a slip of the pen, nor have I particulars concerning the origin or the collector of the Cambridge specimens.

As far as form and material are concerned these shields correspond exactly with the wicker-work shields of Florida, but the handle-stick with its method of attachment and the whole scheme of decoration are so different from that known to be in vogue as regards shields, in that and the neighbouring island, that I refrain from hazarding an opinion as to the *provenance* of these shields, or as to the special object for which they may have been made. Were they for some special ceremonial use or for the ordinary use of chiefs?

ANATOLE VON HÜGEL.

Italy.

Prætorius.

The Method of Shoeing Oxen in Palestrina. *By C. J. Prætorius,***22***F.S.A.*

Outside the Porta di S. Martino, under the massive stone walls of the town of Palestrina, stands a curious wooden structure somewhat like elaborate stocks; its use is for holding draught oxen when being shod.

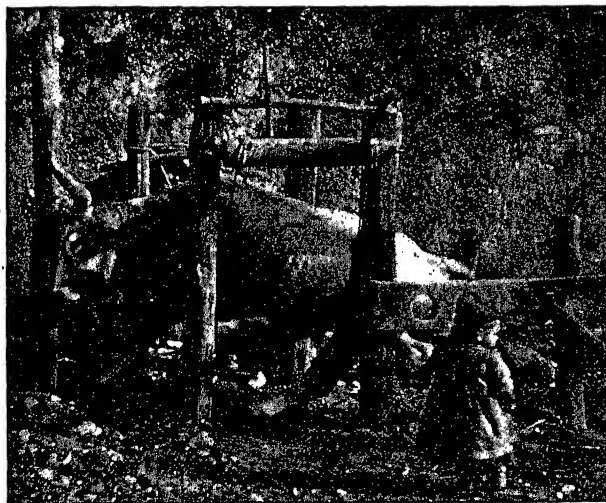


FIG. 1.

The head of the animal is firmly lashed by the horns to a stout headpost. On both sides of the ox are other posts and beams; from these strong ropes are passed under the body of the animal. These ropes are tightened by a primitive winch, thus the weight of the body is taken off the legs and the captive is rendered helpless (Fig. 1).

At the back are two other parallel beams fixed at a lower level; in these are a number of round holes through which

can be placed a pole; on and over this bar a hind leg can be lashed and held rigid while the shoes or hoof plates are fixed. These flat-iron plates (Figs. 2, 3), two for each hoof, are fastened with nails similar to horse-shoe nails, but the plates are applied cold.

The shoes affixed to oxen used in ploughing in the south of England are somewhat different in shape from those used in Italy, as shown in the illustration (Fig. 4).

The animal I saw shod was one of the large grey oxen common in the province of Rome. It was of great strength and had a span of 5 feet between the tips of the horns.

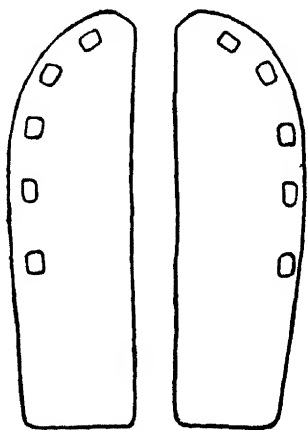


FIG. 2.—ITALIAN OX-SHOES (HIND-FOOT).

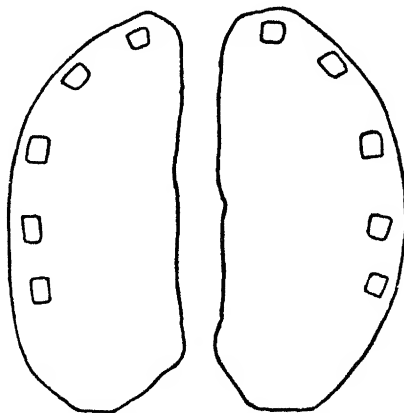


FIG. 3.—ITALIAN OX-SHOES (FORE-FOOT).

This stock was the property of the man whose trade was to make the plates and shoe the animals. In the more remote country places (near Subiaco) the farmers shoe their own oxen. In one farm the animal was lashed to four posts driven into the ground, forming a square; in another instance the ox was simply bound by the horns to a single

stout post, in which case it was a cruel performance, as men stood round and beat the animal when it moved. Little mercy is shown to the animals at any time, as can be shown by the Naples Society for the Protection of Animals, which has 10,000 iron instruments of torture which have been confiscated by their inspectors. Iron bands with teeth (Fig. 5) are fastened on the foreheads of oxen; a slight pulling of ropes attached to these plates drives the saw-like teeth into the flesh.

Great cruelty is still to be seen in central and southern Italy — probably a survival of barbaric times. The peasants do not realise that animals can suffer. When remonstrated with they generally say, “Non è cristiano” — “What matter; it’s only an animal.”

C. J. PRÆTORIUS.

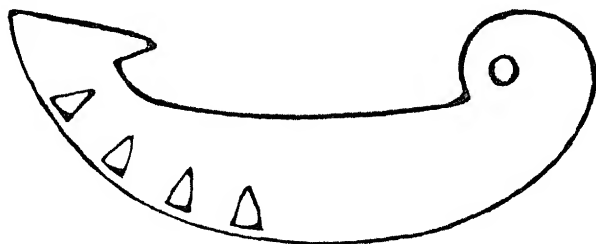


FIG. 4.—ENGLISH OX-SHOE.

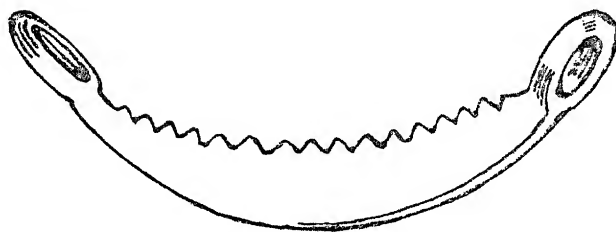


FIG. 5.—IRON BAND WITH TEETH.

Religion : Japan.

Aston.

Ancestor-worship in Japan. By W. G. Aston.

Both “ancestor” and “worship” are ambiguous terms. The ancestor may **23** be the ancestor of the individual or a deceased forefather of the race. In the latter case, it would perhaps be better to use some such word as hero worship. The mere racial ancestor is worshipped not *qua* ancestor but for his services or merits, real or supposed. Worship may be of a mere man, alive or dead, in which case it is not religion, or of a deity.

Shinto, the old native religion of Japan, had no cult of true ancestors, whether of the individual or of the race. The greater gods are not deified human beings but nature deities, as the sun, the moon, the wind, the rainstorm, the earth, the process of growth, &c. Even the minor Kami, when not themselves obviously elemental deities are for the most part satellites or children of gods of this class though some are at the same time deified types of classes of human beings. There is no clear case of a deified individual man. An official collection of prayers and other religious formulæ made early in the tenth century contains none addressed to true ancestors and makes no reference to a continued life after death. Shinto had no funeral service, that which is now so called being an innovation dating from 1868. It would have been inexpressibly shocking to an ancient Japanese to see a Shinto priest take part in any ceremonial connected with death. The institution of adoption, so common in modern Japan, was unknown in ancient times. As this custom had for its chief object the maintenance of the worship of the ancestors of the family, its absence from ancient Shinto has a significance which will be readily recognised.

Whence, therefore, comes the widespread belief, not only in Japan but even in this country, that Shinto is or is based on ancestor worship? In *Japan and China* Captain Brinkley says: “Ancestor-worship was the basis of Shinto. The divinities, whether “celestial or terrestrial, were the progenitors of the nation, from the Sovereign and the “princes surrounding the throne to the nobles who discharged the services of the State

"and the soldiers who fought its battles." Let us examine first the case of the Sovereign viz., the descent of the Mikados from Amaterasu. It is this to which reference is made in the *Times* and in Reuter's telegrams when the latter is called "the first Imperial Ancestor" and when the Mikado's visit to Ise last autumn is spoken of as ancestor-worship. Now Amaterasu (the Heaven shining one) is at one time the Sun itself, and at another, by a confusion of ideas familiar to mythologists, an anthropomorphic goddess. She is also called Hirume or the Sun-female, and Hi no Kami, the deity of the Sun. She has for brothers the Moon-God, the Rain-Storm, the Wind, and other unmistakeable nature deities. The genealogy which traces the Mikado's descent from her covers a period of some 2,000,000 years, and includes such incidents as the producing of children by crunching jewels in the mouth and spurning out the fragments. Yet this is what we are asked to believe when we are told that Shinto is ancestor-worship. It is true that there are Euhemerists in Japan who try to make out that Amaterasu was a mortal Empress who lived in a place on earth called Takama no hara (the Plain of High Heaven) and talk of the "principles of rice-culture and weaving" being known in her reign. Motoöri, the greatest Shinto theologian, treats such speculations with utter contempt. We may well follow his example.

The Mikados were not the only Japanese who claimed descent from deities. All the great Houses who constituted the hereditary governing caste in ancient times had their *ujigami* (surname or House deity) to whom they devoted a special cult and from whom they were supposed to be descended. A work entitled *Shojiroku*, compiled in 815, traces the descent of a large number of these families from ancestors who generally turn out, upon examination, to be nature-gods or their children or satellites. Among them are the Rain storm (or the Rain-storm God) the Sea God, the God of Growth, the Yatagarasu or Sun-crow, a three-legged bird of a red colour which inhabits the sun, and the chief officials of the Court of the Sun-goddess.

Clearly these are not true ancestors. In the words of Dr. E. Caird, "it is not that the being worshipped is conceived of as a God because he is an ancestor but rather that he is conceived as an ancestor because he is believed to be their God." Still there may be real ancestors among the obscurer personages of the old genealogies, though of subordinate importance and of later date. Take, for example, Nigi-haya-hi, ancestor of the Mononobe House, a chieftain of one of the Yamato tribes subdued by Jimmu Tenno. He is described as a child of the Heavenly Deity who came down from heaven riding in a heavenly Rock-boat. This, with his name which means "Mild-swift-sun" and the analogy of Amaterasu and the Mikados suggests that he was the Sun-deity of the tribe. On the other hand, it is possible that we have here a case of what Herbert Spencer calls "complimentary naming after the Sun," of which examples are not lacking in Japanese legend and history.

The older Shinto has little or no trace of genuine ancestor-worship. In the Nihongi there are one or two isolated cases of "worship" being paid by Mikados to recently deceased parents or forefathers, but there is nothing to show that it had a religious character. They had apparently no shrines and there was no regular cult in their honour. It is not until the ninth century that cases begin to occur of *norito* (prayers) of a distinctly religious character being addressed to deceased Mikados. The deification of deceased heroes dates from about the same period. The worship of his ancestors by the Mikado is at the present day an established Court ceremonial, and the offerings at their tombs have been assimilated to those made at the shrines of nature-deities. In all this I strongly suspect Chinese influence.

Early in the nineteenth century, the Shinto theologian Hirata made an attempt to introduce a general cult of real ancestors on the Chinese model. He instructed his disciples to address prayers to their ancestors of every generation from the parents of the worshipper up to the "Great Ancestor," the founder of the family. Their spirits

are to be adjured to avert evil from their descendants and to grant them prosperity and long life. Chinese (and Buddhist) influences are also responsible for the Shokonsha (shrine for calling upon souls) erected at Tokio soon after the restoration of 1868. Here periodical memorial services are held in honour of departed soldiers and others who have done good service to their country.

The views expressed in this paper are in substantial agreement with those of Dr. Florenz, the principal German authority on the subject. (*See his Japanische Mythologie*, p. 253.)

W. G. ASTON.

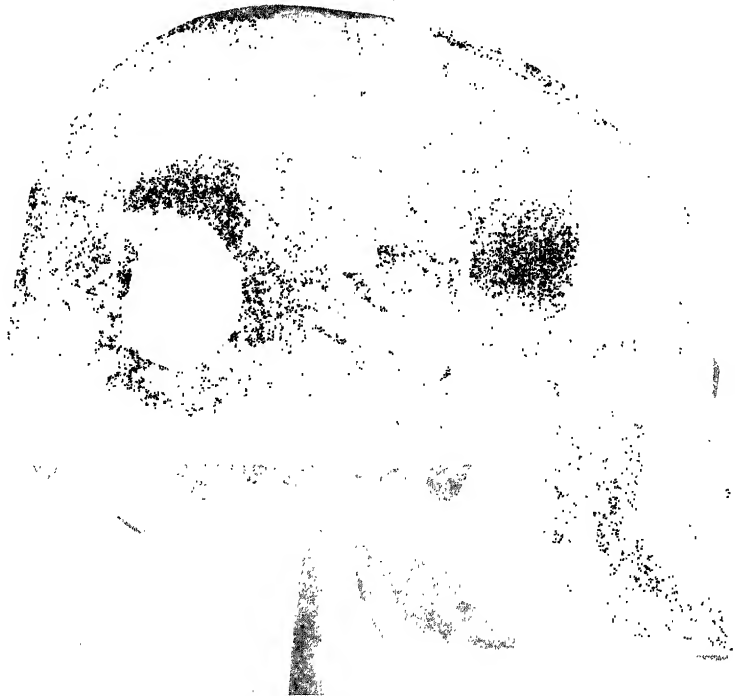
Craniology: Trephining.

Seligmann.

Note on a Trephined Skull from New Britain. By C. G. Seligmann, M.B.

24

The trephined skull of which a photograph is reproduced in the figure is one of a number of skulls given me in New Britain by Mr. R. Parkinson, who stated that they had been collected from the bush in the neighbourhood of Blanche Bay. Unfortunately the skull figured was given me packed with a number of others so that no opportunity arose of discussing the trephine hole or its purpose with Mr. Parkinson; indeed, I did not know that his gift included a trephined skull until it was unpacked in this country. That the skull had



been exposed in the bush for some time was evident from the fact that vegetable roots and tendrils had grown through most of the foramina.

In the right occipital region is an oval aperture measuring in chief vertical diameter 2·8 cm. and in smaller transverse diameter 2·2 cm.

It involves part of the posterior border of the right parietal, about midway between the superior and inferior angles, and part of the adjacent portion of the occipital squama. In the latter position it lies altogether above the superior curved line. With the exception of a minute lenticular osteoma on the left parietal bone, about 1 cm. from the sagittal suture and 4·5 cm. in front of the lambda, there is no sign of disease.

The edge of the aperture shelves regularly from the outer towards the inner aspect of the bone, the edge of the border of the opening being sharp and well defined.

The diploe is nowhere exposed, showing that the injury has been repaired during life the shelving edge being quite smooth and compact. The parieto-occipital suture on either side of the aperture is not obliterated.

The hole in this skull appears to be larger than any yet recorded, due to *ante mortem* trephining, in skulls from New Britain, and notably excels the two examples figured by Professor v. Luschan.*

The specimen is now in the museum of the Royal College of Surgeons.

C. G. SELIGMANN.

Obituary : Bonwick.

Rudler.

James Bonwick: born July 8, 1817; died February 6, 1906.

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The death of Mr. James Bonwick, at the ripe age of eighty-eight, removes from the Anthropological Institute one of its original members. Elected into the pre-existing Ethnological Society in 1869, he passed into the Institute on its formation two years afterwards. At one time Mr. Bonwick was a frequent attendant at its meetings, ever welcome by his genial presence, his wide knowledge, and his ability as a speaker in the discussions. In the course of his long life he had seen much of the world, a large part of his time having been passed in the Australian Colonies, where his active career had been curiously versatile. He had been in turn schoolmaster, gold-miner, land-agent, author, editor, lecturer, inspector of schools, and in his later years in this country colonial archivist. His earliest colonial experience was in Tasmania, whither he went as far back as 1841, and where he soon became greatly interested in the natives, gaining acquaintance with the last remnant of the hapless race, and collecting those materials for their history which he used many years afterwards in his well-known works, *The Last of the Tasmanians*, *The Daily Life of the Tasmanians*, and *The Lost Tasmanian Race*. Deeply interested in colonial history, he urged the necessity of official action in securing authentic information such as may be found in the rich store of original documents preserved in our Public Record Office; and having received the appointment of archivist to the Government of New South Wales he spent much of the evening of his life in this congenial work. Ever active with his pen he wrote at the age of eighty-four an interesting volume entitled, *An Octogenarian's Reminiscences*, in which he recalled the leading features of his useful life, with much pleasant gossip about some of his contemporaries.

F. W. RUDLER.

Archæology: Palæolithic.

Kendall.

Investigations at Knowle Farm Pit. By the Rev. H. G. O. Kendall, M.A.

26

I am not aware to what extent other people have had the opportunity of studying in detail the gravel, &c., and the lie of the implements and other flaked and chipped stones at the famous Knowle Farm Pit, Saveruake: but, finding myself now within reach of the spot, I have given a considerable number of hours during the past year and more to investigation of the gravel, &c., and to digging out the implements with my own hands. In case, therefore, the resultant observations may contain some element of usefulness in the attempt to solve the difficult problems connected with Palæolithic man and the various deposits in which and under which his tools are found, I venture to set forth a few broad facts.

A considerable space has now been cleared of gravel by the workmen. They have thus formed a kind of platform at the shoulder or bank of the old river valley, now dry. This platform is backed by a face of gravel, not yet dug away.

For some time past the men have not found any great quantity of implements, and for this reason: the implements were originally found in great numbers in a bed of

* *Verhandlungen der Berliner Anthropologischen Gesellschaft*, 1898.

river silt which ran along the edge, so to speak, of the platform. This bed has been largely dug away and the workmen are now digging the deeply ochreous gravel which lies further inland, as it were. It must be noted that sandy river drift overlies the ochreous gravel at this spot for a space of some yards, at any rate, as well as at the edge of the artificial platform, but it contains but a small proportion of implements at this place. The ancient river bank bends back so as to flank obliquely the left end of the platform and of the face of the gravel.

In the autumn of 1904 the men had occasion again to dig out river silt at a spot on the platform edge where some of it still remained. At times, when they were not working in the hole thus formed, I took the opportunity of raking out stones with one of the gravel-facing forks which they lent me. I stood in a hole usually 6 feet

deep sometimes more, sometimes a trifle less. At the top was a greater or lesser quantity

of "dirt." This dirt contained rolled and abraded palæolithic implements. Their general appearance is blue-grey and thick white, and they bear interlaced short striations. Beneath the dirt there occurred sometimes a jumbled mass of rolled flints of considerable size mixed with fine silt. The mass was "hard" and difficult to pick out. Where this conglomeration attained a thickness of more than a foot or two there would seem to be but little undisturbed river silt beneath. Where, however, the hard gravel was comparatively thin, or not so coarse, there lay the fine river silt beneath it, containing sharp, unrolled and perfect implements, as well as others which were abraded. My practice was to leave the hard gravel for the most part alone and to rake out the stones and implements from the loose river silt beneath it.

Doubtless the hard and the loose material are the same drift under different conditions: the one disturbed by some subsequent movement, perhaps of an icy river; the other comparatively undisturbed.

The loose silt contains more or less rolled flints of a fair size and other pieces down to very minute stones (very many show the above-mentioned striations); a number

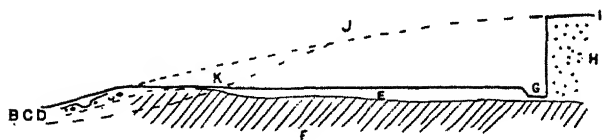


FIG. 2.—SECTION SHOWING PRESENT CONDITION OF PIT.

B, C, D. Strata described in Fig. 1. E. Space filled in by workmen with sifted gravel. F. Chalk. G. Trench. H. Ochreous gravel. I. Surface. J. Probable former surface before pit was dug. K. Probable lie of river silt.

of small white, whitish-ochreous and ochreous flints, somewhat rolled; and certain sharp and unabraded pieces. Of the latter class it is in my opinion impossible to find a piece on which the fractures are not due to man: except it be a small proportion of implements, and, perhaps, an occasional other piece, which have evidently split in two along a line of weakness in the flint. The two parts of these broken flints probably do not finally separate until they are dug out with the rest of the gravel; and of by far the majority of the flints in this stratum, except the small white and ochreous pieces and a few pebbles, it would be difficult to say that they had not been chipped and hammered and flaked by man. Occasionally a pebble of considerable size may be found and sometimes a piece of sarsen or other non-flint stone. These various constituents of this loose drift seem to be mixed promiscuously, and the implements are found at depths varying

several inches even within a small space. But there is in places one thin portion of this stratum which contains a larger proportion of fine sand and tiny flints than the rest of the stratum. This thin layer produced an innumerable quantity of minute flakes and micro-liths. Some of the former are so small that they can scarcely be picked up with the fingers. Some of the latter are trimmed by minute marks along the edges and are very tiny, and others are distinctly flaked. Like the implements, some are abraded and some are sharp and unworn. Some are brilliant with the peculiar gloss for which this pit is famous. The implements of normal size, discovered in this portion of the drift, are sharp, and black-grey, medium, or very light grey. There are also rolled, abraded, and striated implements of varying colours and conditions. Apparently the tools which lie in or above this drift are liable to show more or less white on their faces or on one face, which goes to prove that they have lain for some time within reach of moisture from the surface of the ground. But many show no sign of decay. The river silt rests on ochreous gravel. Whereas the former is loose and sandy, the latter would seem to contain some element of clay. The fine sand of the

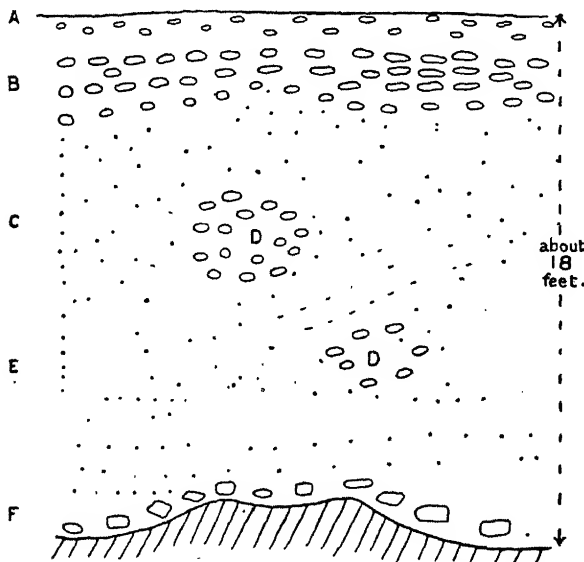


FIG. 3.—PORTION OF FACE OF OCHREOUS GRAVEL AT BACK OF PLATFORM.

A. Surface soil with mesoliths. B. Hard gravel composed of fair-sized worn flints. C. Ochreous gravel. D. Masses of B in C. E. Ochreous gravel showing stratification. F. Large flints, many fresh from chalk and clay.

Here may be found immediately beneath the turf certain light grey-blue flaked flints of dry appearance, which I take to be of a mesolithic age. With them, or near them, at times is found a palæolithic implement, also very "dry," as the men express it. I have one of good tongue shape and dirty white colour, slightly abraded. Beneath the turf and a little "dirt" and the surface stones come the sandy drift and river silt, varying in depth from a foot or two to perhaps four feet in an irregular manner. But towards the centre and right of the gravel face the silt tends to disappear, at any rate in its undisturbed condition.

Beneath it (as in the hole at the edge of the platform) lies the ochreous gravel. It is almost the despair of an incipient geologist. It bears distinct signs of stratification in places, and in its middle and lower part thin lines of loose flints blackened with manganese. But the whole mass is disturbed and confused, and portions of strata seem to lie at very various angles. I have taken implements from this face *in situ* with my fingers, but

silt, however, sometimes adheres very closely to the upper face of the stones. Often an implement lies partly in the silt and partly in the ochreous gravel. If the stone has lain flat, and has not been moved much after its owner let it fall, the upper face will be found more or less striated by means, probably, of some particles of the fine sand, and, it may be, also, slightly whitey-bluish, showing incipient decay. The under face, on the contrary, will not be found striated, and will show, by the adherence of ochreous matter, by its clearer surface and faint suspicion of green or yellow tinge, that it has lain in the said ochreous gravel.

Let us now step across the platform and examine the face of gravel behind it.

they are far less numerous than in the river silt. They are sometimes but little abraded, at others more so. They are ochreous, brown, greenish-ochreous, or ochreous-green in colour. In parts, at any rate, there are also the familiar abraded and striated flints showing faintly beneath the scratches dull purple, crimson, brown, &c. But these may, perhaps, belong to certain masses of light-coloured sandy gravel which are incorporated in the ochreous gravel and seem to bear some relation to the river silt above. The gravel rests in an irregular manner upon the chalk. Here are large unworn flints as fresh almost as when they left the chalk. Here, also, is a little clay containing particles of some black substance, and here, too, practically on the chalk, are found implements and other "human" stones, sometimes abraded, but often sharp and grey-black. These latter are of excellent shape in outline and of a fine, bold style of workmanship. Once or twice the men have found a blackened patch upon the clay at the base as though a fire had once burnt there (?). I have preserved a little of the material. I have also taken out stones reddened and otherwise discoloured and cracked by fire, both from the ochreous gravel and river silt, but especially from the latter. Implements of immense antiquity, and derived from a considerable distance and from greater heights, are found in both materials. Some implements from the silt, not necessarily of so great age, are reduced almost to pebbles. (Why did not the river, according to the Mantes theory, make them into eoliths ?)

It should be mentioned that though, at first, implements were found in considerable numbers in the loose river drift and silt, yet before the hole was refilled they became scarcer. More "dirt" was met with at the top and implements seemed scarcer beneath. They were at no time last winter so numerous as in former years. At present the gravel is not being dug at all.

One more item should be mentioned, viz., the exceedingly fresh condition of some of the implements, about the authenticity of which no doubt can be held.

To sum up, then, we have in this pit :—

1. Flaked stones of a mesolithic (?) age close to the surface.
2. An occasional palæolith close beneath the turf, where it rests upon the river drift or lies in "dirt."
3. In places a foot or two or more of "dirt," containing blue and white rolled and striated implements.
4. Beneath this dirt, or, in other places, beneath the turf, a sandy river drift, hard in its upper part, loose below, and containing worn and striated, and in its looser part, sharp and unabraded implements, together with flakes and a very large number of trimmed flints, hammer-stones, &c., and some burnt flints ; occasionally, also, a flaked or trimmed sarsen. The depth varies from less than two feet to more than four feet approximately.
5. Beneath this is ochreous gravel, sometimes about 12 feet in depth and containing a comparatively small amount of implements and some cores, trimmed flints, hammer-stones, flakes, &c. At its base are rolled and unrolled implements, the latter handsomely made. There are also burnt stones in it. Here and there especially, I think, towards the slope of the old river bank, large masses of lighter, sandier gravel are contained within it. Large flints and a small amount of clay rest upon the chalk.

I have other data concerning eolithic and palæolithic stones which I have taken from this pit. Since writing this article I have again visited the pit and taken out abraded, ochreous-greenish trimmed stones of very distinctly eolithic form and workmanship *in situ* at about 9 ft. and 11 ft. from the surface, and, at that spot, about 3 ft. 6 ins. and 18 ins. respectively above the chalk. These were from the gravel face at the back of the platform.

H. G. O. KENDALL.

REVIEWS.

Australia.

Parker.

The Euahlayi Tribe, a Study of Aboriginal Life in Australia. By K. Langloh Parker, with an introduction by Andrew Lang. London: Constable, 1905. **27**
Pp. xxvii + 156, with five plates by a native artist. 23 x 15 cm. Price 7s. 6d.

The last few years have seen the appearance of many works on Australia, but the technical works of Messrs. Spencer and Gillen, Howitt and Roth, are too indigestible for the non-professional reader, and they do not deal with subjects of interest to the man in the street, who wants a causerie rather than a bluebook. Mathew's *Eaglehawk and Crow* is in a rather different category, but its author had a theory to defend and only treated of such subjects as seemed to him, erroneously enough in many cases, to support his view.

Mrs. Langloh Parker's book gives us for the first time a generally readable account of an Australian tribe; it is at the same time a valuable contribution to anthropology. It could not, of course, be expected that she would exhaust her subject from the scientific point of view; that could hardly be done without preliminary training; this the British Empire does not think it necessary to provide; and even our Universities have only just recognised that mankind can after all be studied in the wild state.

Not the least valuable part of the present volume is the admirable introduction, which makes plain to the unsophisticated reader the bearing of Mrs. Parker's facts on burning anthropological questions, and in particular on Dr. Frazer's views upon the beginnings of religion and totemism among the Australians, a foretaste of the next edition of the *Golden Bough* published in the *Fortnightly* last year. It will be clear to those who have read the original and this criticism of it that Dr. Frazer cannot afford to neglect the points here set out for his consideration. He must either abandon his views or show Mr. Lang's trenchant criticism to be beside the mark.

Mrs. Langloh Parker herself deals, amongst other subjects, with Byamee, social organisation, magic, daily life, initiation, burial rites, the provision of food, amusements, and bush bogies, and at the outset one is struck by the remarkable success of her investigations. It is, of course, quite natural that a woman, and especially so sympathetic an enquirer as Mrs. Langloh Parker, should meet with success among her own sex, but Mrs. Parker has managed to collect male initiation songs and a good deal of information about Byamee, all of which is forbidden knowledge to the Euahlayi women. Probably Mrs. Parker did not intend it, but it is a very fortunate accident that she has given us a description of the Bora, for so much of her information about Byamee is not only novel, but subversive of ideas put forward by those who claim to speak with authority on the subject of Australian religion—or its beginnings—that if we could not check the accuracy of her secret lore about initiation ceremonies there might be a tendency to decry the value of her store of novelties about Byamee on the ground that her informants had simply imposed upon her. Unless, however, it can be shown that her information on the one subject is gravely inaccurate, we are bound to accept her account of Byamee as representing the present beliefs of the Euahlayi.

Hitherto, an ill-authenticated case in Nathan's *Southern Euphrosyne* excepted, there has been no record of anything of the nature of prayer to the tribal All-Father and very little in the way of appeal to dead ancestors or the ordinary human dead. But, according to Mrs. Parker, prayers were offered to Byamee both at the Bora and at the burial of men of the tribe. Unfortunately the words are not given in either case, only the substance—a most unfortunate omission, for with a native text before us we are far better able to judge of the possibility or extent of white influence, and no doubt the practice will be ascribed to white influence. We cannot but regret, too, that Mrs. Parker has not said something on the missionary influences to which the natives have been exposed, for improbable as it is that the Euahlayi should have been induced by Christian

teaching to modify the Bora ceremonies, it would be doubly improbable if it could be shown that they had never been exposed to direct missionary influence.

The funeral ritual was perhaps less sacred, for women witnessed and took part in them; but in this case the theory of Christian importation has still a considerable obstacle to overcome, even if it can be shown that missionaries have worked among the Euahlayi; the prayers in question are for the dead, and if the missionary hypothesis is to hold water it will have to be shown that the particular missionary or missionaries were likely to have inculcated this practice. Mrs. Parker has something to say on the way in which the soul of the dead person finds its way to Bullimah, Byamee's sky camp, and here, if anywhere, we might expect to find traces of European ideas. But here, too, we are confronted with ideas which I can only describe as distinctly and specifically native. In fact, all through the statement of native beliefs it is clear that we have to do with nothing but unsophisticated Australian theology, as might be expected when we read that one of Mrs. Parker's chief informants was a man said to have been already grey when Mitchell was on the Narran in 1846. Even were this informant not one of the "old men" at that time, or before white influence could have affected the tribe, his evidence as to the Bora ritual would still be of weight, for, as is evident by a magician's account of his initiation elsewhere in the volume, these early experiences are not readily forgotten. Even in the least favourable case, therefore, we are justified in regarding Mrs. Langloh Parker's information on the subject of Byamee as of fundamental importance for our view of Australian religion.

Mrs. Parker has a good deal to tell us about the soul, or rather the souls, for each person has three and some have four; these are the Yowee, which never leaves the body till death, the Doowee, which wanders in dreams, may be captured, knocked on the head or maltreated in its absence, with evil results to its owner, and the Mulloowil or shadow soul, whose loss is equally injurious; great medical men, and those to whom they give them, have also the animal soul (individual totem) or *yunbeai*. In this connection a point arises to which I have previously called attention in MAN on more than one occasion. Ceremonies of divination of the murderer are common among the Euahlayi, as elsewhere in Australia, and they are remarkable in that an auditory hallucination instead of the usual motor automatism is the means of indicating the evildoer in some cases; in others the more usual test of inspecting the neighbourhood of the grave for the tracks of an animal is practised; and the interesting point is that the track is definitely stated to be that of the totem of the murderer; this, taken in conjunction with statements by other authorities, certainly bears out the view that in some parts of Australia totemism is, if not absolutely animistic, at any rate tinged with animism, inasmuch as that one part of the creed is that the totem-kin can, like the wer-maan, take the form of the totem animal for maleficent and possibly for other purposes.

I am very far from having exhausted the interest of Mrs. Parker's book, and no discussion of technical points can do justice to the charm of it; we feel that the writer knows the blacks and is in a fair way to get a black heart; that is rare: but rarer still is the power of writing about the blacks and maintaining a black atmosphere which puts the reader *en rapport* with the native camp and native life; with this atmosphere Mrs. Parker invests much of this description of her black friends.

N. W. T.

Archæology: Eoliths.

MacCurdy.

The Eolithic Problem: Evidences of a Rude Industry antedating the Palæolithic. By George Grant MacCurdy. Reprint from the *American Anthropologist*, N.S., Vol. VII., No. 3, 1905. The New Era Printing Co., Lancaster, Pa., U.S.A.

28

This contribution to a subject, the interest in which is now being revived, ought to prove of importance, especially as it is the work of a distinguished anthropologist

whom locality has divested of national prejudice. Unlike most scientific men, compelled to depend upon written accounts, MacCurdy started off from America to invade a new country, or expose a phantom. In 1903 he landed in Belgium. Here he saw all the important sections, including those made specially memorable by the work of M. Rutot, and studied as well the magnificent collections formed by that distinguished prehistoric anthropologist. Then he visited the other important continental sections, caves, collections, &c., and finally England, where he was taken over the principal localities and collections by the Englishmen mostly interested in them, finishing up at the British Association Meeting. The work is the outcome of this visit. It consists of sixty-five pages, nine being devoted to the bibliography of the subject, plus six half-tone plates and six sections. It commences with the history of the finds, real or otherwise, upon which the claims for the greater antiquity of man have been based, apparently without bias, from those of St. Prest and Thenay to the discoveries in the pit opened upon the chalk plateau at Wrotham Hill by Messrs. Harrison and Bennett. It then proceeds to describe the geology of the countries and the sections in which the finds have been made.

In perusing the account of the various continental sections which the author has got together, one cannot but be struck at his thorough grasp of the whole question, and if, here and there, he is not quite abreast of the latest discoveries which have been made—some of which have not yet been published, or reproduce wrong assertions, which have not yet been sufficiently contradicted—there can be no wonder; we cannot but admire the manner in which he has grasped the physiography and solid geology of the various countries so well as to speak of them freely without slipping.

The sections upon which M. Rutot based his classification of the pre-palæolithic industries, and the transition from these to the Chellean, will prove of great interest to English readers who are not already familiar with them. In England—in the Thames Valley, to wit—we have been accustomed to regard the various terraces as representing Pleistocene times only; on the other hand, in Belgium, at Leys, *e.g.*, we have a Pliocene followed by a sequence of beds, representing the various industries, Reutelian, Mosean succeeded by a mixture of Mesvinian and Chellean industries, and these by Middle and Upper Pleistocene with their characteristic fauna.

In Belgium generally the Pleistocene beds are as follows:—At the base the Mosean with a dual facies, the lower marine with a rich mammalian fauna, the Campinian with its fluviatile gravel and sands, the Hesbayan stratified non-ossiferous clays, the Brabantian non-stratified Eolean clays, and the Flandrian with both marine and continental facies. It is the fact that the various pre-palæolithic industries can be referred to various horizons, and that the evolution of flint manipulation coincides with geological succession. Sections exhibiting this are detailed, which should be read with special interest by those who have been misled into believing that all eoliths can be classed together, and that any accidental cause or causes which might account for the origin of a few specimens would serve equally well for the whole. The account of the history of Rutot being able to separate up the various Acheulian, Chellean, and other industries, found in the *remanié* Campinian, and how these industries were found pure in undisturbed beds of palæolithic and pre-palæolithic ages respectively, will also be of great suggestive service, not only to anthropologists, but to geologists who may yet be glad to recognise in these human fossils time-indicators of shorter life, and therefore of greater chronological value than either animals or plants.

W. J. LEWIS ABBOTT.

Magic.

Frazer.

Lectures on the Early History of the Kingship. By J. G. Frazer. London: **29**
Macmillan, 1905. Pp. xi + 309. 23 x 15 cm. Price 8s. 6d.

A book should be judged from the standpoint of its purpose. These lectures are in primary purpose semi-popular. Thus regarded, they appear in all respects admirable. They "give furiously to think," and are most bright and amusing.

On the other hand, we are told in the preface, "Substantially they consist of a series of extracts from the forthcoming third edition of my book *The Golden Bough*, which will contain fuller information on many points." Viewed in this light, they invite the raising of difficulties; for, presumably, it is not too late, in response to reasonable criticism, to reconsider doubtful points and either modify or at least defend.

My own chief difficulty relates to the theory of magic set forth in the first three lectures. There are some changes in terminology, but in essence it is the old view. Magic is a "misapplication" of the association of ideas by similarity and contiguity; hence, two branches, now styled Homœopathic Magic and Contagious Magic. These names, doubtless, serve conveniently enough to designate two heaps, into which Dr. Frazer may roughly sort his multifarious gleanings. But we are as far as ever from the inwardness of the magical act. Even from the standpoint of the psychology of the individual consciousness, Dr. Frazer's associationist explanations are quite inadequate. He makes no attempt to show how the mind comes to project certain connections of ideas into the objective world of factual connections; or, again, how out of the infinite possibilities of ideal combination certain combinations alone are actually realised. Further, had he pursued this latter line of enquiry, he must soon have been led forward from the psychology which investigates how exclusive attention and selective interest make use of the associational machinery in the case of the individual mind to that group-psychology, or, better, sociology, which alone can account for the fact that the actual sympathies and antipathies recognised by magic are so stereotyped in form, so dependent on the ritual that embodies them, and correspondingly independent of their original meaning, or, indeed, of any specific meaning at all. But these, it may be urged in Dr. Frazer's defence, are philosophical niceties which your working anthropologist may for his own purposes ignore. Not at all. MM. Hubert and Mauss have shown (*Année Sociologique*, Vol. VII.) how illuminating a treatment of the subject of magic directly results from the use of such wider and more appropriate principles. These thinkers everywhere show the profoundest respect for Dr. Frazer's work. It is to be hoped, therefore, that in the forthcoming third edition of *The Golden Bough* he will pay them the compliment of taking these methods and findings into account; otherwise one will be tempted to deplore Dr. Frazer's plan of again and again re-editing his encyclopædic work, as tending unduly to hamper a rapidly-growing subject with an outworn scheme of topics and positions. Meanwhile it must be admitted that in certain respects Dr. Frazer's theory of magic shows signs of moving with the times. The relation of primitive magic to what we know as natural science is stated in a far more plausible way, the former abuse of language being almost wholly suppressed whereby magic was made to seem an applied philosophy based on explicit principles, such as the uniformity of nature.

It is interesting to note that Dr. Frazer now for the first time brings taboo into line with magic as its "negative" counterpart—"a relation," says Dr. Frazer, "which has not yet, I think, been generally apprehended." Whatever this may precisely mean (for "generally" is ambiguous) it can hardly be understood as a claim to priority of idea, seeing that MM. Hubert and Mauss in their well-known essay—(see *Année Sociologique*, VII., p. 56, where the name of "negative magic" for sympathetic taboo is in so many words proposed, cf. pp. 112, 120, 128, 132, &c.)—have not merely noticed the part here played by association of ideas, but have likewise indicated that more

comprehensive point of view from which the various associations are seen to be subject to a *prédetermination collective*.

Dr. Frazer's general theory of the kingship I am quite incompetent to discuss. It seems to me that he proves only that kings have sometimes developed out of magicians, not that they always, or even mostly, have done so. Indeed, what other result can be expected from the use of an unsupported method of agreement?

The application of the theory to Roman *origines* fairly takes one's breath away. It is rather a "far cry" from female kinship, combined with *beena* marriage, to the legendary Seven Kings. Dr. Frazer supposes a time when the kingship was an annual office, awarded along with the hand of a royal princess to the fleetest runner in a race—the *regifugium*. But surely the *regifugium*, which took place after a sacrifice had been offered in the Comitium, is more naturally explained as one of those cases where the author of the sacrificial murder flies the scene of his guilt. Besides, these annual kingships, with death as their actual or possible term, would scarcely seem designed to attract gallant suitors in their crowds. Surely this towering construction is altogether too hypothetical (more especially seeing that the basis on which it is built up consists of the merest legend), and can but provide the common enemy with a chance to jeer. Dr. Frazer has furnished the votaries of anthropology with more facts than any man of his time, and we are sincerely grateful. Is it not somewhat superfluous that he should pile up fictions as well?

R. R. MARETT.

America, South.

Koch.

Anfänge der Kunst im Urwald. By Theodore Koch. Berlin, 1905. Pp. viii + 70. 63 plates. 19 x 27 cm.

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Dr. Koch's *Anfänge der Kunst im Urwald* is the first lengthy contribution that has come from this author's pen since he returned from his two years' trip to the Upper Rio Negro and Yapura. The journey itself has been described in *Globus*, 1904-5. The two years spent with his brown friends were years of ceaseless activity, during which he not only lived himself into the ways and thoughts of the Indians, but also succeeded in amassing an abundance of material illustrative of their social, economic, and intellectual life, that for richness has not been equalled since Karl von den Steinen's memorable trip to the Xingu (1887-88). The collection, at present deposited in the Berlin Museum of Ethnology, embraces more than 100 dance masks, innumerable examples of basketry, a large number of musical instruments, &c., to which must be added vocabularies of forty tribes, of which nine were heretofore linguistically unknown. The results, if I understand Dr. Koch's intention aright, will be published in the form of separate monographs in as quick succession as possible.

The present book is therefore to be looked upon as the first instalment of his ethnographic account, supplemented by a description of some material previously obtained from the Paranatinga as a participator in Dr. Hermann Meyer's expedition to the Xingu (1899). The names and location of the tribes visited are enumerated in the introduction and in the carefully prepared map at the end of the work.

Ever since Professor von den Steinen first collected a number of Indian sketches, the subject of draughtsmanship has received a new impetus. The book before us is one of the outcomes of this renewed interest, and must be considered as one of the first scientific and systematic attempts to present in compact form the proficiency in pictorial representation found among the South American Indians.

The æsthetic sense of the Indian has been known to us for many years, and we consequently are not surprised to read Dr. Koch's enthusiastic words. No object, be it intimately or remotely connected with his person, fails to come into contact with this activity. He accustoms himself readily to paper and pencil, because he has spent many hours of his life sketching. He draws with the eagerness of a young amateur and

remains for hours in the most uncomfortable attitudes in order to satisfy this innate craving. But if he finds the true artist's pleasure in art for art's sake, he yet in still greater measure sees in his drawing a means of expression. "Like a child he sketches, not so much for the sake of exactly reproducing an object or of giving an outlet to a purely æsthetic feeling, but simply in order to express a train of thought. What at a certain moment interests him most is placed in the foreground and all the other factors entirely neglected." Every part of the drawing is conceived as an independent whole, to which the details are added as soon as it seems advisable to do so.* It will be well to bear this fact in mind, for it gives us the key to the correct understanding of what otherwise would appear unclear and unintelligible. Only then will many remarkable peculiarities, such as proportion and arrangement in space, be seen in their true light, and we ourselves be compelled to admit how distinctly and logically the various strokes of the artist's pencil adhere to his theory of draughtsmanship.

The difficulty of reviewing a book on art without illustrations is, of course, manifest. As a substitute I will enumerate the headings of the chapters, and add such illustrative material as may seem necessary for a clear exposition. The first chapter deals with what the author considers as the most elementary, if not the most primitive, of Indian sketches—the rough outline drawing. Fortunately he was able to compare his Bakairi drawings with those of von den Steinen, with the suggestive and interesting result that they had all one point in common. In both cases the human figures were represented in such a manner that the line forming the head and body was prolonged to form the legs, thus leaving the body open. That this is an individual peculiarity of the Bakairi is unquestionable, and it would perhaps be well worth our while to search for similar characteristics among the productions of the other tribes. In the portraiture of his train of thought the Indian not only makes his objects recognisable by special marks, the jaguar by his hump, the tapir by his snout, men and women by their sexual organs, but his effort is to sketch these objects under the peculiar circumstances in which he last saw them, and which he commonly associates with them. Dr. Koch is always represented with his pencil and sketch book, the jaguar in the act of springing, and Lieutenant Perrot of the second Xingu expedition generally appeared as a slender and emaciated figure, because he remained in the background while the investigations were being made.

That the lateral should be confounded with the frontal view we know too well from our artistic attempts of childhood; the reduplication of parts of our organism is likewise familiar, but that parts should be forgotten is of rare occurrence. Among our Indian friends this is common, and owes its origin to the fact that those parts invisible in certain positions are for the sake of completeness appended in their approximately correct places. The "Röntgen Aufnahmen" that Dr. Koch speaks of are easy to understand. Their speciality is to allow the vertebral column of living fishes to shine through their skin and the skeleton of men to be visible in spite of our civilised apparel. Following these chapters come those on the attempts to perfect their draughtsmanship, and the portraiture of masks, topographical maps, celestial charts, and scenes. By means of shading the Indian endeavours to give more plasticity to his sketches and to differentiate more accurately between the various parts. Hand in hand with this tendency goes the desire to add specific characteristics. The hoofs of the tapir, the beard and skin of the jaguar, the long bushy tail of tamandua, all are carefully drawn. We can even see the whole instructive evolution of the snake from a mere zigzag line to a differentiated animal. The smaller animals do not receive much attention and are generally badly sketched. The chapter on spirit-drawings is highly interesting, showing clearly how their conception of these uncouth and limbless ghosts seeks to express itself in art. The one figure is devoid of arms, legs, nose, and hair, and the other, although corporeal, would be

* Levinstein, *Kinderzeichnungen bis zum 14ten Jahr*, quoted by Koch.

absolutely unintelligible without the artist's explanation. The scenes devoted to fishing and hunting often show a keen sense of humour, but present few peculiarities that have not already been discussed. The last chapter is devoted to ornamentation, but as the author intends to devote a special monograph to this subject we will do better to wait until this appears.

In concluding let me add that the method pursued throughout this work is strictly scientific, and the thoroughness and conscientiousness are worthy of the highest praise. Let us hope that, with the renewed interest in the artistic production of primitive peoples, every ethnologist will profit by Dr. Koch's excellent example and return with many note-books of a similar content.

PAUL RADIN.

Linguistics.

Amery.

English-Arabic Vocabulary for Sudan Government Officials. By Captain H. F. S. Amery. Cairo, 1905. Pp. 451. **31**

Captain H. F. S. Amery, of the Black Watch, attached to the Egyptian Army, has just brought out an excellent English-Arabic vocabulary for the use of officials in the Sudan. It is typical of the work that is being quietly done in one of the latest additions to the Empire, and we can heartily recommend it not only to officials, sportsmen, and tourists who intend visiting the Sudan, but also particularly to the student of the dialects of modern Arabic.

From Captain Amery's work it is easy to see that the Sudanese dialect has closer affinities with the Mesopotamian and Moghrebi Arabic than the Egyptian; there is no *sh* used after negatives, and we find such words as *shinu* ("what?"), approximating to *eshnu* ("what is it?" in Mesopotamian), *hût* ("fish"), which also occurs in more western dialects, in this case *samak* being the more usual Egyptian and Mesopotamian word. Noticeable also in the Sudan are the forms *lei* (or *lê*) for *li*, "to me"; *lêhu* sometimes for *li*, "to him"; and even *ilê* for the common *ilâ*, "to." The hard *k* is almost always pronounced *g*, as among the Beduins.

There are excellent lists of names of officials, weights and measures, &c., and several short stories which will be of interest to the student of folklore. Notably we may mention the belief in a Nile demon known as *Abu nisanas*, of human form with long red hands, and in certain nymphs (*banât el hûr*), which are described in the following words:—

"I saw something rising out of the river, jumping like a fish and falling again into the water. Its form was human and its jump was like that of a fish. She was about so high (a yard), her colour was red, and she had much red hair coming down to here which was opened out and not plaited. She jumped three times, her form being exactly like that of a human being except that she was small and not large. I saw her back and her right side. She had on no clothes at all."

Incidentally the tourist should lay to heart the pregnant note under the word "flea (none in the Sudan)."

Altogether, Captain Amery is to be congratulated on having brought out a most useful book, and we are glad to see that it is an English officer who has done it. The type is clear, and there is not a superfluous word in the vocabulary. R. C. T.

ERRATUM.

In MAN, 1906, 16, in the first paragraph and in line three of the second paragraph, the word Ilongote should read Hongote: in the other paragraphs the word is printed correctly as Ilongote. The mistake resulted from a printer's error.



FIG. 1.—NORMA LATERALIS.



FIG. 2.—NORMA FACIALIS.

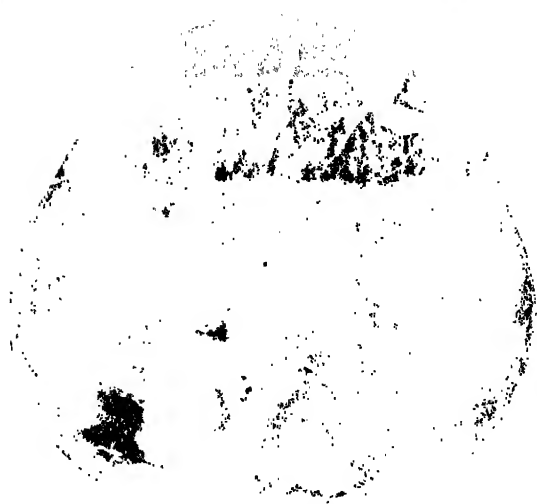


FIG. 3.—NORMA VERTICALIS.



FIG. 4.—NORMA BASILARIS.

CRANIUM FROM THE BARAM DISTRICT, SARAWAK, BORNEO.

ORIGINAL ARTICLES.

Borneo: Craniology.

With Plate D.

Duckworth.

Note on a Cranium found in a Cave in the Baram District, Sarawak, Borneo. By *W. L. H. Duckworth, M.D., Sc.D.*

32

Included in the collection which Dr. Hose has so generously contributed to the Anatomy School at Cambridge is a very remarkable skull, obtained in the exploration of the Niah Cave, Baram, Sarawak.

The specimen is extraordinarily fragile, and on the passage to this country was broken into numerous fragments, which, however, have now been pieced together, so that the general form and the proportions of the skull can be studied.

Not only is the specimen fragile, but it also appears weathered, as though it had been partially exposed to the action of at least the atmosphere. It is adult, but the sex remains uncertain.

The most striking feature of this skull is the remarkable degree of artificial deformation presented by it. Flattening is most pronounced at the occiput, though the forehead has also been subjected to pressure. The skull herein resembles many which occur in collections from British Columbia, Peru, or the caves of Jamaica. Distortion is more pronounced than in modern crania from Baram, though the results of artificial deformation of the skull in infancy are distinct in many of these.

The profile is flattened, and the line of the maximum length of the cranium passes from the brow to the obelion. The transverse diameter actually exceeds the longitudinal measurement. The top of the skull is flat, the mastoid processes and other osseous prominences and ridges are but feebly developed; the face is wide rather than elongated, and the orbital aperture and nasal skeleton present no special anomalies. The nasal bones are flat and negroid. The palate is small, short, and elliptical, the axes being nearly of equal length. No anomalies of conformation are to be seen at the base of the skull. The mandible is absent.

The chief dimensions are given in the following table:—

Maximum length	-	159 mm.	INDICES.	
Maximum breadth	-	161 mm.		
Basal height	-	?127 mm.		
Circumference	-	?515 mm.	Breadth	- - - 101·2
Nasal height	-	47 mm.	Height	- - - ?79·9
Nasal width	-	23 mm.	Nasal	- - - 48·9
Orbital height	-	33 mm.	Orbital	- - - 86·8
Orbital width	-	38 mm.		

The four chief views of the skull are shown in Plate D (Figs. 1-4).

With the foregoing skull were the right half of a mandible and part of the left temporal bone of a child of about six years of age. These fragments are rather better preserved than is the skull. Otherwise no special remarks can be made upon them.

W. L. H. DUCKWORTH.

Africa: Ndomi.

Joyce.

Note on a Series of Akikuyu "Ndomi" in the British Museum.
By *T. A. Joyce, M.A.*

33

In the *Journal of the Anthropological Institute*, Vol. XXXIV., p. 255, Mr. Tate mentions the "*ndomi*, or shoulder shield," worn by Akikuyu youths at "the dances" which are called *rua*"; he, further, reproduces (Plate xvii., Figs. 3-5) photographs by Mr. Scoresby Routledge, showing a dancer in *grande tenue* and wearing the *ndomi* upon the left arm.

These armlets are so peculiar, and withal so uncommon in museums—in fact, I believe those which form the subject of this note are the only specimens which have at

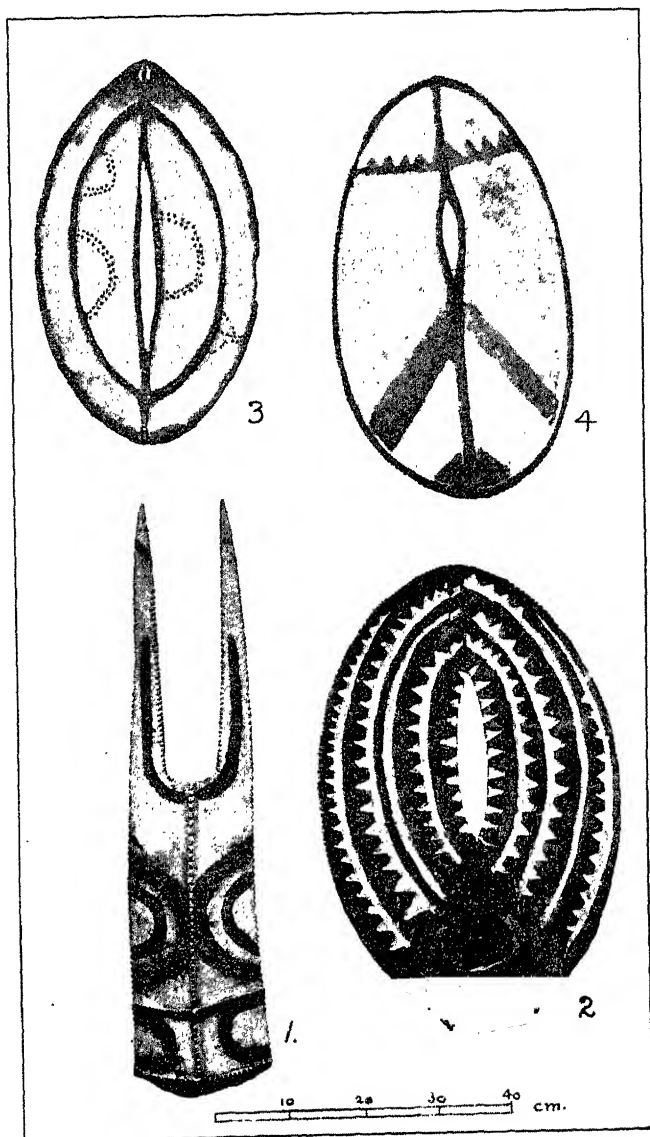
present reached Europe—that it seems desirable to publish a short note on the small series in the British Museum. The series comprises six specimens (of which four are figured herewith), and was obtained in the province of Kenia, British East Africa, by Mrs. S. L. Hinde, who also collected the ceremonial image described by Mr. Scoresby Routledge in MAN, 1906, I.

All are cut from solid softish wood and display the same distinguishing features, viz., each consists of a deep ring through which the arm is slipped up to the shoulder,

and from which springs a flat “bezel” of varying shape and ornamentation. The ring is seen in No. 2 in the accompanying figure; in the case of the other specimens it is on the further side.

The “bezel” of No. 1, which tapers upwards, is bifid and obtusely angular in section; the edges are faintly notched, a notched ridge runs down the centre, and another transversely across the base; it has been painted white, with a pair of red semi-circular stripes disposed symmetrically at the bottom; above the last is a similar pair of red semi-circles, each of which encloses another in black. Along the inner edge of each “horn” runs a black stripe. From the base of the *ndomi* upwards runs a short crack which has been carefully secured by boring three holes on each side and drawing the edges together with a fastening of hide. Total length, 825 mm.

The “bezel” of No. 2 is pointed-oval with a similar aperture in the centre, and it is carved on both sides. On the same side as the arm-ring the ornamentation consists



of bands of contiguous triangles in relief, following the outline of the edge and coloured red and black alternately; the ground is white. On the other side there is a raised rim, coloured black, ornamented with a double row of shallow holes. There is a similar band in relief down the centre, dividing at the aperture so as to run along each edge. Towards the top is a chevron in relief coloured red, and dotted with shallow holes, and the angles at the bottom, formed by the centre band with the rim, are filled by two

triangles in low relief, coloured red and black respectively. The ground, which is white, is ornamented with two pairs of painted concentric indented semi-circles, disposed symmetrically, red enclosed by black. From the top runs a long crack which has been repaired in a manner similar to the crack in No. 1. Total length, 650 mm.

No. 3 is similar in shape to No. 2, and is ornamented on the inside with a similar design of contiguous triangles. The outside has a raised rim ornamented with shallow holes; a second raised band similarly ornamented follows the outline about 50 mm. from the edge, while a third runs down the centre, parting to follow the edges of the aperture. The bands are coloured red and black in alternate patches. The field is white and is ornamented on one side with one, on the other side with two, double rows of shallow holes arranged in a semi-circle. On the former side, between the rim and the first raised band, are three straight rows of similar holes meeting in a point. At the apex of the "bezel" is a cowrie shell surrounded with a ring of glass beads of various colours threaded on grass, from which depend three short lengths of iron chain. Total height, 525 mm.

No. 4 is more solid and heavier than the others; it is oval with a pointed-oval aperture in the centre, and has a raised notched rim. There is a raised band down the centre, which divides so as to run on each side of the aperture. The rim and band are painted red, the ground is white with decoration in red and black, viz., at the top a black transverse crenulated band in black, below the aperture a black chevron, one arm of which is underlined in red, and in the angle formed by rim and central band a black chevron, both arms underlined in red. On the whole, save for the aperture in the centre, this specimen closely resembles a Masai shield. Total length, 600 mm.

The remaining two in the collection are a trifle smaller, one bearing a resemblance to No. 4, the other having the same bifid shape as No. 1, though the workmanship is not so good.

T. A. JOYCE.

Totemism.

Lang.

Quæstiones Totemicæ. By A. Lang.

34

In Mr. Hartland's kind notice of my *Secret of the Totem* (MAN, 1906, 17) he says, "The name of Darwin is a great name to conjure by. In his use of it Mr. Lang has omitted to observe that in the context of his quotation the great naturalist has admitted that 'the indirect evidence in favour of the former prevalence of communal marriage is strong' . . . " But I did not "omit to observe" this! In *Social Origins* (pp. 99, 100), I took up and examined this very remark of Mr. Darwin about "indirect evidence" for "communal marriage." The "indirect evidence" was found in the so-called classificatory terms of relationship, and the alleged survival of "group marriage." In *Social Origins* (pp. 88-111) I criticised all that "indirect evidence" (Darwin did not do so), and thought that I had proved it not to be "strong." Certainly I did not evade the evidence.

In the *Secret of the Totem*, it is true, I did not think it necessary *again* to quote Mr. Darwin's phrase on "indirect evidence," but that indirect evidence itself I once more criticised ("Group Marriage," pp. 38-58; "Names of Relationship," pp. 43-46) and gave a reference to *Social Origins* (pp. 99-103), where Mr. Darwin's phrase is quoted. Thus Mr. Hartland will note that, whatever the value of my argument against Mr. Darwin's "indirect evidence," I most certainly did not "omit to observe" it or Mr. Darwin's reference to it.

Mr. Darwin himself manifestly thought very little of this "indirect evidence." This will appear presently. Mr. Hartland says that I also "omitted to observe" that Mr. Darwin "expressly uses the term *marriage* (and consequently its correlatives, such as *wife*) in a very limited sense, implying nothing more than temporary possession

"as sufficient for the work of sexual selection which he is discussing. This limitation of the term 'marriage' limits the application of the primitive masculine jealousy, with which Mr. Lang makes such play. Jealousy there may have been at times, as during a rutting season (if human beings, strictly so-called, ever had such a season), or when the love fit was on between individual males and females. I do not read *The Descent of Man* as implying more than that."

But I do read *The Descent of Man* as implying a great deal more than that!

However, Mr. Hartland goes on: "Nor does the illustrious author" (Mr. Darwin) "confine himself to the suggestion that man was originally not a social animal, but lived with several wives, like a gorilla, in a band."

But I never dreamed of hinting that Mr. Darwin "confined himself to the suggestion" that man, originally, lived alone with his female, males, and children, like a gorilla. "That is only the conjecture adopted by Mr. Lang," says Mr. Hartland; "it is not the one favoured by Darwin." I never said it was!

I quoted Mr. Darwin's passage, let me quote it again (*Secret of the Totem*, pp. 112, 113):—"We may conclude, judging from what we know of the jealousy of all male quadrupeds . . . that promiscuous intercourse in a state of nature is extremely improbable." (It is plain that Mr. Darwin thought little of the "indirect evidence.") "Therefore, looking far back in the stream of time, and judging from the social habits of man as he now exists, the most probable view is that he originally lived in small communities, each (man) with a single wife, or, if powerful, with several, whom he jealously guarded from all other men."

Nothing about only guarding them "when the love fit was on." Mr. Darwin is speaking of *men*. He is *not* speaking of an animal jealous only "during a rutting season" or "when the love fit was on."

"Or man may not have been a social animal and yet have lived with several wives, like the gorilla, for all the natives agree that but one adult male is found in a band. When the young male grows up a contest takes place for the mastery, and the strongest, by killing or driving out the others, establishes himself as head of the community" (*Descent of Man*, pp. 361-363, 1871). Mr. Darwin is here speaking of unions so permanent (even among gorillas) that the offspring grows up to maturity within the community. Consequently Mr. Darwin is not using "marriage" and "wife," when he speaks of human beings, to "imply nothing more than temporary possession." In this passage, at least, he is making no such limitation. Need I add that jealousy survives "the love fit" most uncomfortably? I never heard that gorillas have a rutting season or are only jealous "when the love fit was on;" besides, Mr. Darwin is writing about *men*. Of course I did not say that "the illustrious author confined himself" to the suggestion which I prefer. But I did say why I do prefer it. I said, "Were I forced to conjecture, I should adopt Mr. Darwin's second hypothesis because, given man so jealous, and his a brutal state so very low as that postulated, he could not hope 'jealously to guard his women from all other men,' if he lived in a community 'with other men.'"

That is my reason, obvious to common sense, for preferring Mr. Darwin's second guess, "were I forced to conjecture." I added that, if Mr. Darwin's second guess were rejected, economic conditions, as Mr. Howitt has proved, would still cause the groups to be extremely small (*Journ. Anthr. Inst.*, XII., p. 497; *Native Tribes of South-East Australia*, pp. 173, 174).

If my "initial assumption," which Mr. Hartland refuses to admit, be the second of Mr. Darwin's two suggestions, I can easily dispense with the assumption, as I said (*Secret of the Totem*, p. 115). These guesses of naturalists are not essential to my little system. When once man was perfectly human, and when once the totem had established itself, exogamy would ensue necessarily, whatever the condition of early

man may have been ; whether he were gregarious and easy going, or solitary and jealous.

As to the question whether among local groups of animal names—say snipe, cat, emu, crow, eagle, hawk—the children of women of alien groups would be known, *in infinitum*, by the group names of the mothers, Mr. Hartland says “we may hesitate to admit the likelihood.” The problem *solvitur ambulando*, the children of mothers in totemic societies, that reckon lineage in the female line, *are* known by the mothers’ totem names *in infinitum* ! When a thing occurs, he must be a meticulous critic who hesitates to “admit the likelihood” that it may occur. Mr. Hartland’s objection is not to the hypothesis that a woman carried into local group Crow might be distinguished by the name of her own group, say Swan. He finds the difficulty when her children are said by me to take her group name, Swan, which her daughters hand down to *their* children, and so on *in infinitum*. If you could ascend the stream of time, following the maternal line of a man or woman of the Swan totem, the journey would not cease till you reached the very first woman in the tribe who was called Swan, and left the name to her offspring. Let us make that up-stream voyage in fancy, and ask ourselves what is the most probable source of the swan and other totemic names ? I see no probable source, except that in an alien group, say Crow, the woman of the Swan group was distinguished as “the Swan woman.”

Mr. Hartland thinks that my argument is too exclusively concerned with Australia. He says, with great caution, “It may be that the Australians are the lowest of known “savages ; at any rate, the lowest whose condition has been examined with any “minuteness.” If Mr. Hartland knows any other race whose claim to superior lowness he can back, I am only too desirous to investigate that possibly pre-totemic people. Perhaps they have not yet advanced so far as to use “paleolithic” implements in association with the “neolithic” type. Professor Baldwin Spencer says, “It must be “clearly realised that the Australian is in a much earlier stage of totemism than the “American, and the ideas of the more highly developed totemic people must be “interpreted in terms of the more primitive, and not *vice versa*” (*Australian Association for the Advancement of Science*, Tenth Meeting, p. 379, Dunedin, 1905). I have, however, examined the North American stages of totemism in *The Secret of the Totem* (pp. 202-215). Among the Thlinket tribes we find “the primitive Australian type of organisation, with phratries, totems, and descent in the female line.” I have also examined the other forms of totemism among the more southern tribes, and traced their progress from the primitive model. I can do no more till totemism is found among some unknown people “with never a pot or a pau,” like the Australians ; naked nomads in a mixo-neo-paleolithic stage of culture.

We want, surely, to “get forrarder” in the study of totemism. We really cannot wait till some voyager finds, and minutely records, the manners of a people more primitive than the Australians.

Never shall we be able to advance anything more than an hypothesis as to the origin and evolution of totemism. But let our hypothesis be consistent, not self-contradictory ; let it be one into which all the known facts fit themselves. If it leads, as mine has done, to the discovery of actual facts hitherto unsuspected, that is rather in its favour than otherwise. As to the Arunta nescience of procreation, there is a very simple question to be asked : Is the nescience found in any tribe which does not hold the Arunta speculative theory that each child is as ancient as the Alcheringa, and is not begotten by man, but only enabled to incarnate itself in a woman “prepared” by matrimonial life ?

The nescience is not found—much the reverse—in Mr. Howitt’s south-eastern tribes, who reckon lineage in the female line, and who are not tainted by the Arunta philosophy. The nescience is found, by Mr. Roth, in Queensland tribes, who do hold the Arunta

philosophy. If the philosophy and the nescience are conterminous, then, as the nescience is a corollary from the philosophy, we need seek no further. As to explaining myths of miraculous births, every single impossibility (humanly speaking) which can be imagined is possible to myth. This myth needs no more explanation from physiological ignorance than does any other myth of an impossibility.

Anxious to get forward with an interpretation of such materials as we possess, I hope to offer some further remarks on a great present cause of pottering about, and hesitating, the question, "Which of the Australian tribes are the more primitive, and " which are the more advanced?" Till we settle that question, and it admits of certain settlement, we merely mark time. I am weary of beating the totemic bush and never starting the hare.

A. LANG.

Africa, East.

Millikin.

Burial Customs of the Wa-Kavirondo in the Kisumu Province.

By A. S. Millikin.

35

When a Kavirondo dies he or she, as the case may be, is stripped of everything in the shape of clothing and ornaments and these, as a rule, are distributed amongst the children, should the dead person have any; if not, they are taken by the near relatives. As soon as the person has expired the relatives in the same "boma" commence howling and crying, and in some cases this is done before the sick person has expired, but is close to death.

The first persons informed of the death are those relatives and friends residing close at hand, who arrive quickly to join in the mourning and do their share of crying.

The relatives and friends from a distance begin to arrive decked out in all their finery, bringing food for the dead, and also some of their cattle, as a rule a few cow and bull calves. The mourning lasts for about a fortnight, but the body is kept only for about five hours after death, when it is buried underneath the floor of the hut of the dead person; but should several people have been buried there before and no space left, the body is buried just outside the hut, on the left-hand side.

As a rule after one person is buried in the hut, if it is intended to bury a second, and even a third person in the same hut, it is customary to knock out the back part of the hut and enlarge it.

The Kavirondo belief is that the dead can hear, and this is their reason for burying their dead in and close to their huts, as they like the dead to hear what they say.

The grave is dug about 4 feet deep and is circular, and the dead person is put there in a doubled-up position. The body is buried quite naked, but sometimes the skin on which the person slept, or which he wore, is placed at the bottom of the grave.

When the grave is filled up, the earth is put back in small pieces, and is pressed tightly down, so that when all the soil is put back the surface is absolutely level, and to the casual observer it would not appear that the earth had been disturbed. As a precaution against hyenas and other wild animals a species of cactus is placed for a few days over the grave.

Should the dead person be a grown male, the wife or mother or the nearest relative of the dead man will cry continually for three months for about an hour before day break, but will stop when day breaks.

A peculiar custom is followed by the near relatives, who, during the first few days of mourning, smear their faces with wood ashes.

When a grown-up person dies, male or female, neighbours will come and hold a "ngoma" (dance), dressed up in all their finery, especially the warriors, who walk into the "boma" and march round on the inside, passing the hut of the dead person and sticking their spears into the roof of the hut. They continue to march round two or three times, finally passing the dead person's hut and withdrawing their spears,

when they pass outside ; this happens before the "ngoma," and is a sort of honour to the dead.

The wife or wives of the deceased person go to the sons, the eldest having preference, but in no case does a son take his own mother, and any property of the deceased man is taken by the sons in the proportion of the dowry originally paid by the father for the wife which each son has claimed.

Should a wife of the dead man have a daughter, or several daughters and sons, the dowry received in the event of one of them being married will go to the girl's brother, and not to the step-father ; but in the event of the girl having no brother, the step-father will claim the dowry.

A. S. MILLIKIN.

Egypt : Craniology.

Thomson : MacIver.

Egyptian Craniology. By Professor A. Thomson, M.A., M.B., and D. Randall MacIver, M.A., D.Sc. 36

We accept Dr. Keith's recent communication on Egyptian craniology as a welcome revision of the views he expressed when criticising our monograph on the "Ancient Races of the Thebaid." We acknowledge most heartily the conscientious and painstaking methods he has adopted in order thoroughly to sift the question, but we feel it incumbent on us to point out that Dr. Keith has entirely altered his position. For, whereas in his first review he stated that : "The criteria, relied on by Professor Thomson and Mr. MacIver to distinguish a negroid from a non-negroid race, break down when submitted to analysis," he now admits, in his more recent article, "that the means employed are perfectly legitimate if his object is to ascertain the proportion of negroid skulls in any collection." He further supplements this by saying that he wants "to make clear that it is not the system of analysis employed by the Oxford authors which is open to objection, but the theory which they raise on the facts obtained by that system."

It seems, then, that Dr. Keith is willing to support our contention that the population of ancient Egypt exhibits two strongly-contrasted sets of physical features, viz., a negroid and a non-negroid.

We may be satisfied for the present with so definite an admission that our memoir has established certain new facts. These facts must, in our opinion, form the basis of any theories regarding the origin of the Egyptians.

ARTHUR THOMSON.

D. RANDALL-MACIVER.

Magic.

Frazer.

Negative Magic. By J. G. Frazer, M.A., D.Sc.

From Mr. Marett's review (MAN, 1906, 29) of my book, *Lectures on the Early History of the Kingship*, I find to my great regret that in that work I have claimed for a certain view of mine a priority which really belongs to Messrs. Hubert and Mauss. In considering the relations of magic and taboo I had come, so far as I am aware, quite independently, to the conclusion that taboo is merely negative magic, and I stated that conclusion in a way which not only appeared, but was intended to convey that the conclusion was, novel. I believed it to be so, but the belief was mistaken. As Mr. Marett has shown, the same view was clearly enunciated by Messrs. Hubert and Mauss in their essay, "Théorie Générale de la Magie" (*L'Année Sociologique*, Vol. VII., p. 56), published the year before my lectures were delivered. My only excuse for the oversight is that to my sorrow I have not yet found time to read the essay in question. The ever-increasing mass of anthropological literature is so great that I find it more and more difficult to cope with it, and in endeavouring to keep myself informed as to the latest observations of savage life I am apt to overlook the theories of my fellow workers in the field of comparative anthropology. I shall be grateful to all who like Mr. Marett point out any such oversights and enable me to correct them. When I

come to embody my revised and extended discussion of magic in the new edition of *The Golden Bough*, I shall be careful to assign to Messrs. Hubert and Mauss the credit of being the first to perceive and enunciate what I believe to be an important truth, namely, that taboo is merely negative magic. Nothing could be further from my wish and intention than to claim what does not belong to me; and I am doubly sorry that I should have claimed, as I certainly intended to do, a priority which in fact belongs to colleagues who have always treated me with the greatest courtesy and kindness. I am writing at the same time to my good friend M. Marcel Mauss to convey to him and M. Hubert the expression of my sincere regret and apologies.

I avail myself of this opportunity to quote a passage, bearing on the same subject, from a courteous letter written to me on the 26th of January, 1906, by M. A. van Gennep, author of a valuable work, *Tabou et Totémisme à Madagascar* (Paris, 1904). Referring to that work M. van Gennep writes that, "At pages 26-27 and 319 of the same book I evolved a theory as to positive and negative rites (taboo), much akin to yours. But my theory was not to be enforced with details in my monograph, written in the beginning of 1903, and published as thesis. From what is said about *hasina*, you see that what you name positive and negative magic, I name positive and negative rites, thinking of their secondary character, the first root being the idea of sanctity. I hope to enforce this theory in a forthcoming essay." J. G. FRAZER.

Anthropology: Academical.

Read.

Anthropology at the Universities. By C. H. Read, F.S.A.

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All anthropologists will feel that the establishment at the University of Oxford of a diploma in anthropology marks a new and very important step in the advancement of that science. So rapid has been the growth of the study of mankind, and so wide has its scope become, that it is a little difficult to realise that less than twenty-three years ago there was no reader in anthropology at Oxford. The rejection in 1895 of a proposal to admit anthropology as a subject for examination in the Final Honour School of Natural Science, due simply to the fact that the times were not yet ripe and the science itself as yet too indeterminate, only serves to lend additional emphasis to the present recognition of its value. The great importance to an imperial nation of what may be called "Applied Anthropology" has been pointed out so often that it is unnecessary to insist upon it further here.

The regulations to which candidates for the diploma are required to conform admit of considerable latitude. To quote from "Paper 10," in which they are detailed, ". . . students are at liberty either (a) to carry on their studies in anthropology, as opportunity serves, side by side with their work for the B.A. degree, and to present themselves for the diploma examination when they have completed such course of study as will be approved by the committee; or (b) to devote to anthropological study an additional period of not less than one academical year, after taking their degree, after which they will enter for the Diploma Examination as graduates." In the case of the latter students, "the committee is permitted by statute to approve courses of study pursued elsewhere than at Oxford." Graduates of other universities, and "other students of anthropology," may also become candidates, but are required to study at Oxford for a year.

To quote again from "Paper 10," the syllabus of the subjects for examination runs as follows:—

I. PHYSICAL ANTHROPOLOGY.

1. *Zoological*.—The comparative study of the anatomical and other physical characters which determine the zoological position of man, with special reference to the group, Anthropomorpha.

2. *Palæontological*.—The antiquity of man, as ascertained by geological and anatomical evidence.

3. *Ethnological*.—The comparative study of the physical characters which distinguish the principal races of mankind from each other. The classification and geographical distribution of races and sub-races. The influence of environment upon physique. The elements of anthropometry. The physiology of sensation, and the methods of the comparative study of the senses.

II. CULTURAL ANTHROPOLOGY.

1. *Archæological*.—The antiquity of man as determined by the earliest remains of his handiwork. The chief characteristics of the prehistoric periods, and the methods employed in determining their sequence and duration. The persistence of early conditions of culture in later times.

2. *Ethnological*.—The comparative study and classification of peoples, based upon conditions of material culture, language, and religious and social institutions and ideas, as distinguished from physical characters (*see I., 3*). The influence of environment upon culture.

3. *Sociological*.—The comparative study of social phenomena, with special reference to the earlier history of—

- (a.) Social organisation (including marriage customs), government, and law ;
- (b.) Moral ideas and codes ;
- (c.) Magical and religious practices and beliefs (including treatment of the dead) ;
- (d.) Modes of communicating ideas by signs, articulate language, pictographs, and writing.

4. *Technological*.—The comparative study of the origin, development, and geographical distribution of the principal arts and industries, with their appliances.

PRACTICAL EXAMINATION.

Candidates will be tested by practical examination in subjects selected from the following list :—

Recognition, description, and measurement of the skulls and more distinctive bones of man and the anthropomorpha. Identification of typical varieties of man from photographs, with description of their characteristic features. Practical acquaintance with the methods of taking measurements on the living subject. Estimation of pigmentation, and the recognition of the different kinds of hair. Identification of well-marked portions of the skeletons of the commonest domestic animals, and of the extinct mammalia contemporaneous with man.

Identification of typical weapons, implements, articles of dress and ornaments, artificial deformations of the person, magical and other appliances, and works of art, &c. of living and extinct races, either from actual objects or from illustrations. Of such objects, candidates will be expected to give accounts describing the race or races to which they belong, their use, the geographical distribution of allied forms, and, when required, their place in the developmental history of the class of objects to which they belong.

Indication, upon blank outline maps of the world, of the geographical position of some of the more important races and varieties of mankind, and the distribution of the more distinctive arts, customs, appliances, languages, religions, institutions, &c.

The difficulty of drawing up a syllabus of this nature is, of course, very great, and the committee, to whom the task was entrusted, are much to be congratulated upon the manner in which they have performed it. In particular, the division under the two heads of "Physical" and "Cultural" Anthropology, is especially practical and commendable. It is always easy to criticise, but without wishing to detract from what is

really an able analysis of the huge study embraced by the term "Anthropology," it is impossible not to feel regret at the suppression of the term "Ethnography." Whether the difference between ethnography and ethnology be taken to lie in the fact that the former takes as its horizon the limits of the individual tribe, and as its unit the individual member of the tribe, while the latter takes the tribe as its unit and discusses its relations with other tribes, using such ethnographical *data* as serve its purpose; or whether ethnography be held to aim at describing peoples or the different stages of civilisation, while ethnology explains these stages and formulates the general laws which govern the beginning and evolution of the latter, it seems unfortunate that so useful a term has not received recognition. This point of view receives support from the fact that nearly all museums which illustrate the life and culture of primitive peoples are, with the exception of the Pitt-Rivers collection, ethnographical rather than ethnological. An ethnological museum requires less material and a different arrangement; moreover, the official title of the department which has charge of the national collection of the products of savage and primitive art and craft is written "Department of Ethnography."

Finally, in congratulating both the science of Anthropology and the University of Oxford, it is impossible not to note with peculiar appreciation the fact that the position of chairman to the distinguished committee, which drew up the syllabus quoted above, was filled by Dr. E. B. Tylor. It is no vain compliment to say that to Dr. Tylor principally is due the credit of having placed anthropology on a scientific basis. Though it is some time now since his great works upon anthropology and primitive culture first appeared—and this means a good deal considering the strides made by the science during the past few years—it is to them that the candidate for the diploma will turn first, both now and for a long time to come, and it may confidently be asserted that he will not turn in vain.

But Oxford does not stand alone in deserving the congratulations of students of this particular branch of knowledge. The Senate of the University of London have just passed a measure which, though not so comprehensive as the step taken at Oxford, is quite as valuable with respect to the branch to which it relates, viz., archaeology.

Lectures upon the various branches of anthropology have for some time formed an important feature of the London University programme, and the Senate now "have" authorised the addition of archaeology to the list of subjects in which the B.A. "Honours Degree and the M.A. Degree may be taken." The importance of this step can be realised by all who reflect for one moment upon the incalculable, and even irreparable, losses which science has suffered owing to the misdirected zeal of excavators, the excellence of whose intentions has far surpassed their qualifications. That the Senate fully appreciate the importance of this point may be seen by a glance at the scheme quoted below, which embraces a certain amount of geology, chemistry, trigonometry, and also requires some knowledge in the technical processes and materials used in architecture and pottery.

SCHEME OF CURRICULA IN ARCHÆOLOGY.

Archæology is divided, for the purpose of the curricula, into the following sections. A student must state, on beginning his curriculum, which section he intends to take up:

1. Prehistoric. 2. Northern. 3. Egyptian. 4. Assyrian. 5. Greek and Roman.
6. Christian and Byzantine. 7. Mediæval and Renaissance. 8. Oriental.

FOR THE SECOND AND THIRD YEAR'S COURSE (FOR B.A. HONOURS).

Section 1.

- (1) Quaternary geology and palæontology. (2) History of civilisation previous to 1400 A.D. with comparative study of certain epochs. (3) (a) Architecture of England

to 1500 A.D. (b) Comparative sculpture of the main periods and sub-divisions of all branches. (4) Chief technical processes and materials used in sculpture and pottery.

In addition to the above, practical training shall be given in—

(a) *Précis*-writing from Latin, French, and German. (b) Trigonometry, in application to surveying. (c) Elementary chemistry, unless taken for the intermediate examination.

CURRICULUM FOR SECTIONS 2-8.

(1) Language of selected country. Other subjects are the same as for section 1.

In addition to the above, practical training shall be given in—

(a) *Précis*-writing from Latin, French, and German. (b) Trigonometry. (c) Elementary chemistry. (d) Elementary geology. These (b, c, and d) as far as applicable to the subject. (e) Elementary architectural and free-hand drawing.

The examination shall consist of not less than seven papers covering the subjects laid down in 1-4 and an essay paper; there shall also be a *viva voce* examination, especially in 3 and 4. Both papers and *viva voce* examination shall be framed so as to test the practical training prescribed in (a) to (e).

FOR THE 4TH AND 5TH YEARS' COURSE (FOR M.A.).

Section 1.

(1) General anthropology. (2) Primitive history of selected region, including comparison with cognate districts. (3) Art of selected region. (4) Study of special site, with methods and data of excavation. (When this study does not take place on the spot, a close study of published results will be required.) (5) The numismatics of one state or group of states. (6) Anthropology of the selected region. (7) Preparation of a series of drawings connected with the subject. (8) Dissertation based on a detailed study of a special subject.

Sections 2-8.

(1) Epigraphy or palæography of selected country or period. (2) History and geography of selected country, including specially a particular period or site. (3) Art of selected country or period. (4) Study of the special site, with methods and data of excavation or topography. (When this study does not take place on the spot, a close study of published results will be required.) (5) The numismatics of one state or group of states. (6) Anthropology of the selected country. (7) Preparation of a series of drawings connected with the subject. (8) Dissertation based on a detailed study of a special subject. (This dissertation shall not be required to be of so high a standard as that required for the D.Lit.)

The examination shall consist of not more than six papers, covering the subjects laid down in 1-6, and a *viva voce* examination, with practical exercises, especially in 1, 3, and 5.

FOR D.LIT.

A dissertation on some subject connected with any of the above sections.

In conclusion, it may be confidently asserted that the star of anthropology is undoubtedly in the ascendant, and it will not be thought rash, perhaps, to predict that the excellent example set by Oxford and London will soon be followed by the other universities. This assured, it is not too much to hope that the science may at some future time obtain State recognition, and, considering the enormous, at times indeed vital, value that a knowledge of even the elements possesses for the missionary and colonial administrator, this hope will not be considered unreasonable.

C. H. READ.

REVIEWS.

Archæology.

Baldwin Brown.

The Care of Ancient Monuments. An account of the legislative and other measures adopted in European countries for protecting ancient monuments and objects and scenes of natural beauty, and for preserving the aspect of historical cities. By G. Baldwin Brown, M.A., Watson Gordon professor of Fine Art in the University of Edinburgh. Cambridge: University Press, 1905. Pp. xiv + 260. 23 × 14 cm. Price 7s. 6d. 39

Though the learned author of this excellent work does not give prominence to the anthropological element of the question, his book is one of great interest to anthropologists. This will appear when we remember that our Ancient Monuments Act of 1882, though for the present unfortunately abortive, relates almost wholly to prehistoric remains, such as rude stone monuments.

The most important division of the work is Part II., in which the monument administration in the various European countries is very fully discussed. In France, an official list of the monuments classed as of national importance, and placed under the control of the Commission of Historical Monuments, has been made, and it contains 308 prehistoric monuments, such as dolmens and standing stones. A monument so classed cannot be destroyed even in part or be made the object of any work of restoration, repair, or modification of any kind without the consent of the Minister of Public Instruction and the Fine Arts. Structures not classed are not legally defended.

In Great Britain, from 1882 until his death in 1900, General Pitt Rivers, a former president of the Anthropological Institute, held with great distinction the office of Inspector of Ancient Monuments, but no successor to that office has yet been appointed. For ten years previous to 1882, Sir John Lubbock, now Lord Avebury, had endeavoured to procure the passing of the Bill. Year after year he was met with the objection to interference with the rights of property. In the very year of its passing, under the auspices of the then Government, Lord Salisbury held this to be a very serious objection. The schedule to the Act enumerated 68 monuments or groups of monuments, nearly all of them prehistoric, but left the application of the Act optional even to these. There are now 41 monuments in Great Britain under the protection of the law.

In Ireland, the Board of Public Works has undertaken the guardianship of seven prehistoric monuments.

In Austria, a Central Commission has been formed to excite the interest of the public in the study and maintenance of monuments, including prehistoric monuments, and to assist the efforts in this direction of learned societies and of experts. It issues a periodical publication and makes yearly reports.

In Holland, a State Commission was established in 1903 to draw up an inventory of monuments, including the prehistoric.

In the Canton de Vaud, Switzerland, megalithic monuments and erratic blocks, together with the ground upon which they rest, can be expropriated by the State on just and equitable compensation being paid. It is strictly forbidden to any person not furnished with a special authorisation from Government to carry on any excavations or researches in the waters of the Canton, or on the borders of Lakes Léman, Neuchâtel, or Morat, with the intention of recovering objects belonging to lake dwellings, or to take up and appropriate the piles which mark the sites of these stations, under a penalty of £40.

In Denmark, in 1807, a Royal Commission for the care of antiquities was established. The people make it a point of honour to collect material for the history of pre-historic times. The owners voluntarily place their ancient monuments under the inspection of the Museum of Northern Antiquities, and in this way several thousands of pre-historic tombs and barrows have been preserved. All those on the Crown domains or in the

State forests are declared national property. The clergy have been required to protect all those on their glebe lands. During the ten years, 1892-1902, 2,500 monuments were put under protection.

Norway has a State antiquary, who has a council to advise him, and who exercises superintendence over the ancient monuments.

In Sweden Dr. Hans Hildebrand is antiquary of the kingdom, and, under a Royal Edict of 1666, has the protection of ancient monuments. His present functions are defined in a Decree of 1886, which vests power over the ancient monuments in the Royal Archaeological Academy, acting through him. Every person finding antiquities is to offer them intact to the State, and shall be paid their value. Runic stones in the pavement of a church may be taken out for their preservation. The Royal Governor may, in some cases, take ancient monuments under protection, without application from the owner.

In Russia an Imperial Archaeological Commission was appointed in 1859, with power to carry on excavations in ancient burial mounds and other localities.

To Finland the Swedish Edict of 1666 still applied, until an Imperial Ordinance of 1883 made more ample provision. In 1884 an Archaeological Commission and a State archaeologist were appointed. The yearly budget of the commission amounts at present to £3,200.

In Servia the professor of archæology is custodian of the National Museum. An archaeological society for the preservation and acquisition of monuments from all periods of the pre-history and history of the land was founded in 1883.

In Bulgaria a Monument Act was passed in 1889. It deals also with the collection of popular songs, traditions, records of customs, and all other material of folklore, and provides for rewards to persons communicating information.

The State of Ohio has a law designed to preserve the ancient earthworks in Warren County, which have been well described by Mr. Moorehead. The Archaeological and Historical Society affords care and protection to the tumuli of the pre-historic people and other relics of antiquity.

Much further information is contained in this valuable work, but the above notes indicate the points of most interest to the anthropologist.

E. B.

Religion.

Landtmann.

The Origin of Priesthood. By Gunnar Landtman, Mag. Phil. Ekeuaes, Finland, 1905. Pp. xi + 217. 23 x 15 cm.

40

It is a compliment to the earnestness with which the study of comparative religion is cultivated in this country, and the widespread interest it awakens here, that a thesis intended for public disputation at the University of Finland should be written in English. The writer has proved himself a worthy pupil of Dr. Westermarck, to whose influence is to be attributed much of the development of anthropological studies in Finland.

Priesthood, as the subject of the work, is thus defined: "On the one hand, the province of priesthood comprehends all professional functions referring to religious and magical practices. And, on the other hand, the priesthood is exclusively devoted to those matters, as other offices which priests may in some cases be entrusted with are all more or less intimately associated with their religious duties." If we ask in what sense the author uses the terms Religion and Magic, we gather (for he does not expressly define either of these terms for himself) that he adopts the view of Dr. Westermarck, who "points out that religion is not the mere belief in the existence of supernatural beings, but at the same time a form of action. Religion contains an element of thought, i.e., the religious belief, and an element of action, i.e., the religious cult."

That at all events is the nearest approach to a definition of religion that I have been able to find, while of magic I can find no definition at all. A definition, however, is the more necessary, inasmuch as the author has to justify his inclusion of sorcerers and medicine-men under the general denomination of priests.

The difficulty of drawing the line between sorcerers and medicine-men on the one side and what, having regard chiefly to the higher religions (with which we are most familiar), we usually term priests on the other is very great, as anyone who has looked into the subject, even in the most cursory way, knows. It is a difficulty arising partly from the varying nomenclature of observers, some characterising by the name of priests classes of men whom others would call wizards or medicine-men. But these variations of nomenclature are themselves founded on the deeper fact, that the functions of both these classes of men are rarely so clearly marked out and assigned as to distinguish them from one another. After quoting the opinions of a number of writers upon early religions, the author states the result thus: "For our own part, we think that Priests and Sorcerers, as they are found among mankind, do not, as a rule, display any unadulterated types from a scientific point of view. If we keep strictly to the hypothesis that those are priests who derive their powers from spiritual beings, while sorcerers resort to magical means, all that can be gathered from the supranaturalistic practices of uncivilised and semi-civilised peoples points to the conclusion that the types of priests and sorcerers almost inextricably blend into one another." This may be perfectly true, and yet without a definition of Magic and Magical Practices it is impossible to say accurately what is meant. In the four or five preceding pages a dozen contradictory opinions and definitions have been quoted, and we are left at a loss to know to which of them the author adheres.

In fact the chief defect of the book is the absence of clear statement of the results. The general drift is fairly obvious; but the reader would have been able to grasp it better if the author had paused from time to time to sum up in a few words what had been gained at each stage of the discussion. The discussion itself, apart from this defect, is well arranged. It comprises a good collection of facts relating to the incipient manifestations of the priesthood as a distinct order, the qualifications required of priests, their initiation, their authority and what it is founded on, the consolidation of the priesthood into a distinct order, the classification of priests and the distribution of priestly functions. By the fortune of his Finnish birth the author has access to works which are closed to most Western enquirers. These, which are first-hand authorities on peoples inside the Russian empire, add materially to the wealth of his collection. His incidental observations are very often distinguished by acumen. The reason for the killing of "sacred men, or at all events priests," noted on page 144, if it has not escaped Dr. Frazer, has perhaps hardly had sufficient allowance made for it in the argument of *The Golden Bough*.

English students will welcome a young colleague whose first work gives promise of a very useful career.

E. SIDNEY HARTLAND.

Japan : Religion.

Aston.

Shinto. (The Way of the Gods.) By W. G. Aston, C.M.G., D.Lit. London : Longmans, 1905. Pp. ii + 390. 22 x 14 cm. Price 6s.

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We welcome a contribution to the knowledge of a subject so obscure as Shinto by one so well furnished with information as Dr. W. G. Aston. The difficulty of the study becomes increasingly apparent as the learned writer proceeds with the examination of his materials. One pitfall which seems always in the way is the later Chinese element that obscures the original Japanese traditions (which are probably Corean in origin) and as the earliest written authority was compiled so late as 712 A.D. it is evident that the

cultus may have become greatly changed from its original form before any written records existed. Many—probably most—readers will be surprised at two opinions strongly put forward by the author. First, that Shinto “is not a primitive cult,” and secondly, that it is not closely connected with ancestor worship. As regards the second of these points, strong evidence is adduced that the element of ancestor worship is not indigenous and may be traced directly to Chinese influence. Connected with this view of the subject is the fact, repeatedly mentioned in the course of the work, that the Japanese mind does not appear to have troubled itself in early days as to the doings of the disembodied soul in the way in which many other races in different parts of the world, from West Africa to China, have done and still do. We cannot help thinking that if the author’s observations had not been chiefly confined to this part of Asia he would have attached greater importance to the whole question of superstitions referring to spirits and ghosts. We must also deprecate the idea that offerings to the dead have more than a very remote analogy to the tokens of respect for the dead in more civilised countries, such as wreaths placed on the coffin. In discussing the question of the antiquity of a religion such as Shinto we may easily misunderstand one another. It is possible that the form in which it presents itself to us may bear unmistakable traces of comparatively recent thought and even of historical conditions, and yet the underlying ideas may belong to the childhood of the human race and have a clear relationship with the most ancient superstitions found among other branches of the great family of nations. This, as we take it, is the author’s real view. The pure Shinto is evidently a worship of the various forces of Nature; and a further surprise awaits the ordinary reader in finding that Amaterasu, the sun goddess, comes in quite late in the genealogy of the gods, and is very far from being a supreme being. “Her power does not extend to the sea or to the land of Yomi (Hades). Her charge as ruler even of Heaven was conferred on her by her parents and did not by any means involve absolute control.”

“When grossly insulted by her younger brother” (Susa-no-wo, apparently the Rainstorm god), “instead of inflicting on him condign punishment, she hid in a cave, from which she was partly enticed, partly dragged, by the other deities.” “The punishment of the culprit and other important celestial matters are determined not by the fiat of the so-called Ruler of Heaven, but by a council of the gods.” We may remark in passing that the doings of the riotous god Susa-no-wo form by far the most picturesque episode among the rather dreary and squalid myths presented to us. The sun goddess seems to have attained her present position of respect partly from glory reflected from the Mikados, whose ancestress she is supposed to be, and partly from a gradual growth in the popular mind in the absence of any more satisfactory object of devotion. “To the lower class of Japanese in the present day, and especially to women and children, O Tonto Sama (another name for the same deity) is the actual sun, sexless, mythless, and unencumbered by any formal cult, but looked up to as a moral being who rewards the good, punishes the wicked, and enforces oaths made in his name.”

The whole theogony and cosmogony are in the highest degree confused, the myths being mutually contradictory and often of doubtful antiquity. In the sixth generation of the gods, however, we find a genuine Japanese conception, “The God of Growth,” and in the seventh generation are a male and a female deity, Izanagi and Izanami, who “stood upon the floating Bridge of Heaven and held counsel together, saying, ‘Is there not a country beneath?’ Thereupon they thrust down the ‘jewel spear of Heaven’ and groping about with it found the ocean. The brine which dripped from the point of the spear coagulated and formed an island,” on which they then dwelt. They appear to have been the first married couple, and the result of their union was, in the first instance—not gods or men, but islands. We may note in passing that the production

of gods, men, and the gifts of Nature proceeds in very various ways—not only by generation, but from the parts—even the excreta—of the higher gods and by such means as biting their jewels into pieces and spitting out the bits. Izanagi and Izanami have various adventures. Izanami dies and goes to the land of Yomi. Izanagi follows her, and, not liking his surroundings, escapes with difficulty, driving away some of his pursuers by throwing peaches at them, hence peaches are of importance in exorcising evil spirits. It will be observed that these gods are by no means immortal. The Japanese conception of a god is very quaint; one authority calculates that they must be about 10 feet high.

At last we come to fairly solid ground at the birth of Jimmu Tenno, a historical ruler about 660 B.C.

The Pantheon contains earth gods, earthquake gods, mountain gods, sea gods, river gods, tree gods, wind gods, and many more, in fact their number runs into millions, including the useful god of the humble cooking furnace. And here arises a difficult question. Is there a general god over all cooking furnaces, or is each furnace a god? Opinions appear to be divided.

In the author's view the Japanese gods are mostly beneficent; even the uproarious Susa-no-wo gave fruit trees and blesses wedlock. In this respect the Japanese conception is higher than that of some races, who regard the gods as mostly mischievous and to be pacified and kept at a distance.

Every god appears to be possessed of a *mitama* and of a *shintai*. The *mitama* is a *spiritual double*, the god himself being evidently material in his nature. The *shintai* or "god-body" reminds us of the true idea of fetish (as explained by Miss Mary Kingsley), namely, some object in which the spirit chooses to dwell. "The *shintai* varies much in form. It is frequently a mirror or a sword, but may also be" one of many classes of common objects, including stones. The *shintai* were originally offerings, which became tokens of the god's presence and so were regarded as sharing in his divinity. In true Shinto there were no images; the shrines contained the *shintai* of the god enclosed in a box seldom opened. As regards worship: in old days offerings were made of four-footed beasts and even of men, but public opinion, and possibly the influence of Buddhism has long put these aside and the offerings now made are of food and various useful articles or their representatives. Thus the well-known *gohei*—a stick, or pole with strips of paper, appears to be a degeneration from genuine offerings of valuable cloth. The other well-known object, the ceremonial gateway, usually spelt *torii*, but more correctly *torii*, is considered by the author as in some cases merely marking the direction of a distant object of worship, although the question of the origin and use appears to be still an open one. We are interested in observing that he sees an analogy with the Druidical trilithon.

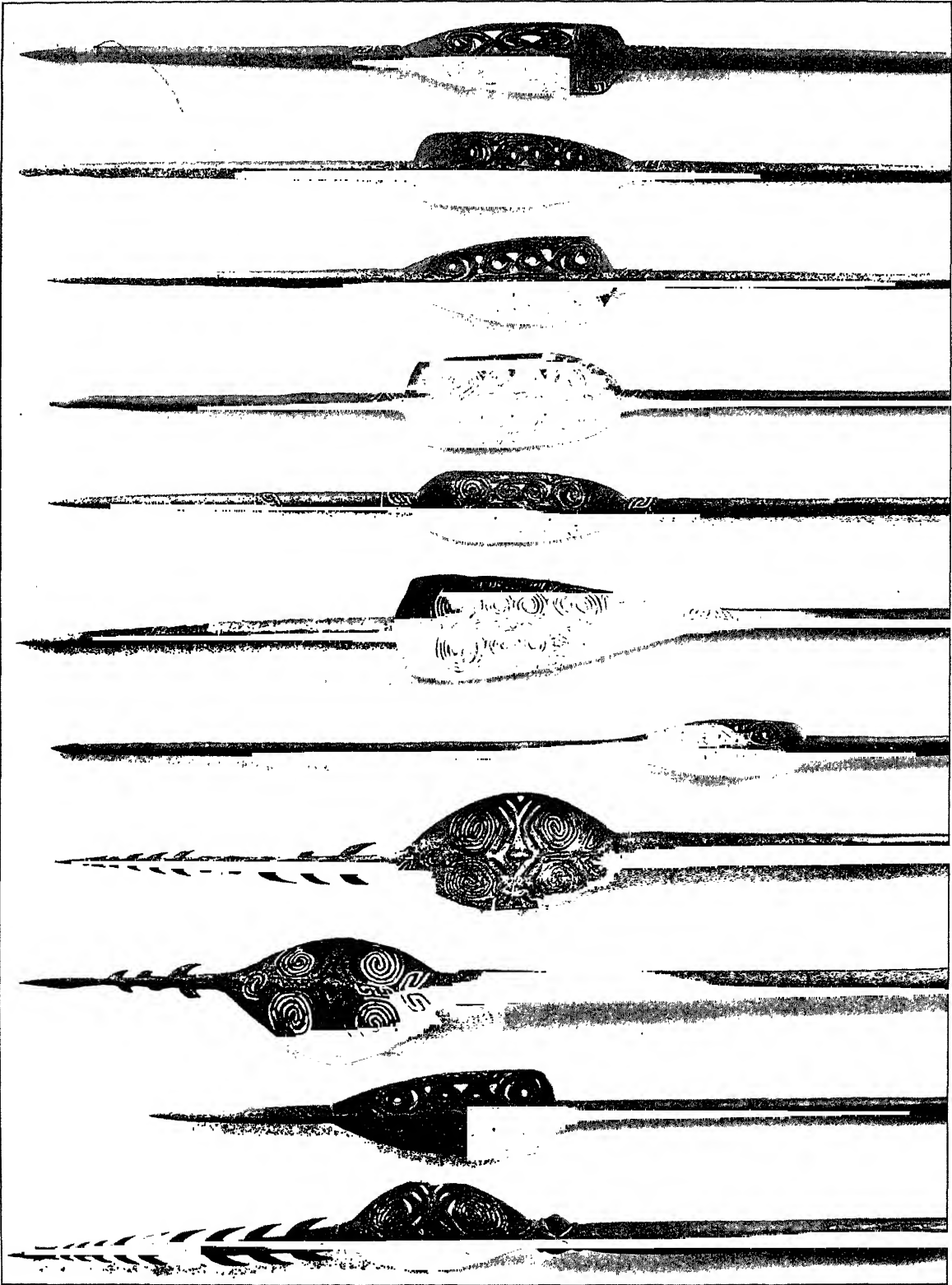
We have not left ourselves space to discuss the difficult question of Shinto ethics. It is clear that there is no definite moral code, and modern Shintoists say that the system "relies solely on the conscience for ethical guidance." But it is possible to have an unwritten code, and in the unwritten code known as Bushido, to which much attention has been lately drawn, it is possible that we may recognise the moral code of Shinto.

ELIOT HOWARD.

ERRATUM.

In MAN, 1906, 21, *Solomon Islands*, second paragraph:—For "There is reason for believing" read "There is *no* reason for believing," and in the same paragraph, line 13, for "formed by the *last* and the last but one of the braces," read "formed by the *upper* and the *lower* last but one of the braces."

A. VON HÜGEL.



SPEARS FROM THE TUGERE COUNTRY, NETHERLANDS NEW GUINEA.

ORIGINAL ARTICLES.

New Guinea.

With Plate E.

Seligmann.

Notes on the Tugere Tribe, Netherlands New Guinea. By C. G. Seligmann, M.B. 42

For permission to figure the spears shown in Plate E. I am indebted to Mr. P. G. Black of Sydney, who himself obtained them from the natives of Merauke in Netherlands New Guinea, in 1903. They thus come from the Tugere country, and their interest is increased by the photographs reproduced in the text, taken by Captain G. W. C. Pim, of three Merauke men and four women, which, with the exception of a rather badly focussed portrait of a Tugere man in the Annual Report on British New Guinea for 1901, are, I believe, the first authenticated photographs of these interesting savages which have been published.* Little comment on the photographs is necessary, but the resemblance of the spirals on the spears to the spiral ornamentation on two large Tugere drums in the British Museum may be noted, while the following quotation from Sir William Macgregor's account of the Tugere raiders he met in British territory in 1890 will show how closely these resembled the Merauke men here figured.

Sir William Macgregor says: "They are armed exclusively with bows and arrows. They propelled their canoes—clumsy in build, 35-40 feet long, and without outriggers—by means of poles made of the midrib of the sago palm leaf. We saw no paddles in use. They wear the hair, which is frizzled, plaited into a great number of small cords with a kind of sedge; each cord falls down on to the neck, and at the lower extremity the sedge is wound round to form at the end of each plait a little ball about the size of a loquat, so that at a few yards distance each man looks as if he carried on the sides and the back of the neck a bunch of grapes . . . In the ears are large rings of the wire feathers from the wing of the cassowary. The *alæ nasi* are profusely ornamented. A hole is made in each from above downwards into the nostril, and into these holes are put bamboo, bone, etc. The lower end coming out at the nostril so that the bamboo, etc., is thus fixed in a perpendicular position . . . Round the neck were suspended sometimes half-a-dozen pigtails, certain parts of men . . . dried and tanned, or perhaps several strings of dogs' or wallahys' teeth. On the



FIG. 1.—MERAUKE MEN.

* The plate in a recently issued book on New Guinea purporting to show two Tugere dancing is obviously fanciful.

"breast were cross belts of fibre and Job's tears, and round the waist were generally two girdles, one fastened with a shell as a sort of button. Some wore a pubic shell, but most had no such covering. On the arms or legs were rings of plaited cane or matwork. They do not tattoo. A considerable number suffered from *Tinea desquamans*. A few of them had a small cocoanut suspended round the neck with a hole at one end and three holes at the side; this they use as a sort of whistle call." The Tugeri women wore "no ornaments but have a single straw in each ala nasi and in the lobes of the ears; they wear a thick fold of fibre of some kind drawn tightly between the legs and fastened to a girdle in front and behind. They wear the hair plaited into very small curls."*

Sir William Macgregor's remains the most complete description we still have of the Tugere, though Dr. A. C. Haddon† in 1891 summarised the information then accessible, and figured, from the description given him by the Rev. E. B. Savage, the head of a Tugere man with a boar's tusk inserted into each ala nasi. On comparing Sir William



FIG. 2.—MERAUKE WOMEN.

Macgregor's description quoted above with the photographs here published, it will be clear that the Tugere raiders and the Merauke folk are, in fact, one people, and from the following it becomes obvious that they in many respects resemble the Toro of the Bensbach River met by the members of the Daniels Ethnographical Expedition in 1904. The Toro are rather tall for Papuans, averaging 1,691 mm. (about 66½ inches), and are generally long-faced often with moderately high foreheads. The houses of their settlement at Tivi, which I have described elsewhere,‡ resemble those of the Morehead River natives figured in the Annual Report on British New Guinea (1900-1). Most of the Toro men were nude; some wore a string or a girdle round their waists, sometimes this had a shell on it which, as often as not, was worn at the side over one iliac crest or even behind. When worn in front the prepuce was tucked under it so that the penis was held up with the scrotum pendant, precisely as in the middle figure in Captain Pim's photograph. Their hair was always frizzly, and was sometimes worn in plaits into which were woven strips of a grass or rush. The septum of the nose was bored and a hole was in many men present in each ala of the nose, into each of which a wooden plug or even a boar's tusk might be inserted. Although none of the Toro we saw wore cross shoulder belts of coix seeds, we traded many of these, as well as a whistle worn round the neck made from

* *Annual Report on British New Guinea*, 1889-1890, pp. 71, 72.

† *Internationales Archiv für Ethnographie*, Bd. IV., 1891.

‡ *Geographical Journal*, 1906, p. 227.

a small nut-like fruit. No human genitalia were worn, but almost every man wore on each upper arm the testes of several pigs, all in a more or less dry and quite inoffensive condition. In every case the spermatic cord was twisted round the arm forming a rough bracelet which ended in front in the testis from which it arose. Although a few rough stone-headed clubs were seen, the common weapon was the bow made of bamboo, and with this they made very fair shooting. The Toro canoes were dug-outs without outrigger, and we saw no paddles, the canoes being poled over shallows, and a fair pace being maintained even in deep water by paddle-like movements of the long bamboo poles used by a man standing at the prow and stern of the canoe.

C. G. SELIGMANN.

Australia.

Lang.

Animal Names of Australian "Class" Divisions. *By Andrew Lang.*

43

In his presidential address to the Australasian Association for the Advancement of Science (Dunedin, 1905) Mr. Spencer says, "The evidence that the names of the two moieties were originally those of totems is extremely meagre" (p. 461). By "names of totems" Mr. Spencer here means "names of animals" borne by exogamous divisions of a tribe, but not by totem kins. I wish to show that the evidence for the animal names of such divisions is not "meagre," and that, when the names of exogamous moieties and "classes" have been translated, they have always proved to be names of animals, or other such objects as totems are made of. Where "phratries," that is "exogamous moieties," occur in America, as among the Thlinkets, their names are invariably animal names, so I confine myself to Australia. I have elsewhere shown (*Secret of the Totem*, pp. 159-161, quoting Mr. Lockhart (1853)—cited by Curr, *The Australian Race*, II., p. 165—and Mr. Bulwer, cited in Brongh Smyth, *Aborigines of Victoria*, I., pp. 423-464, and I., p. 86) that the widely-spread moiety names, *Mukwara* and *Kilpara*, mean Eagle-Hawk and Crow. These two fowls, *under other native names*, occur each in his own moiety, like Raven and Wolf in America. These two moiety names, then, are current among Australian tribes, which occupy a vast area.

I have also shown that, where Eagle-Hawk and Crow cease to give names to phratries among the Wiimbaio, a set of names denoting two separate species of cockatoo are given to the moieties. Thus, *Gamutch* (black cockatoo) heads a phratry in which is the totem *Wurant*, black cockatoo, while the other moiety is *Krokitch*, another sort of cockatoo, with *Garchuka*, galah cockatoo, for one of its totems. In other adjacent tribes *Krokitch* is named *Kroki*, *Gamutch* is *Kumite*, and the totem-birds are *Karaal*, white crestless cockatoo, and *Wila*, black cockatoo. Elsewhere *Krokitch* remains *Krokitch*, but *Gamutch* becomes *Kaputch*; *Krokitch* becomes *Kuurokeetch*, and *Gamutch* changes into *Kaputch*; or, again, *Krokitch* appears as *Krokage*, with *Gamutch* as *Kubitch* (Howitt, *Native Tribes of South-East Australia*, pp. 120-128).

On the south coast of Western Australia, as I am informed by Mrs. Bates, now camping among the blacks, moiety Wurdungmat is named after one kind of cockatoo, and moiety Munichmat after another sort of cockatoo.

To return to Eagle-Hawk and Crow, as *Merung* and *Yukambruk*, or Malian and Umbe, and *Multa* and *Umbe*, they give names to the moieties of the Ngarigo, the Wolgar, and other Victorian tribes. Far away from these, among the Euahlayi, on the south border of Queensland, Eagle-Hawk is Mulyan = Malian, but does not give a name to a phratry. Among the Wonghibon we find *Makula*, untranslated, and *Budthurung*, Black Duck, with Black Duck as a totem in Budthurung phratry (Howitt, p. 107). In Queensland we have moieties named after two distinct species of bees, Walar and Murla; probably these bees are of opposite colours; Walar (bee) is a totem in *Walar*; Jurro, another name for bee, is a totem in *Murla*. As I find Eagle-Hawk and Crow in opposite moieties among several tribes whose moiety names

are untranslated, there is, perhaps, ground for a presumption that these untranslated moiety names once meant Eagle-Hawk and Crow. Among the many Lake Eyre tribes having moieties of the untranslated names, *Kararu* and *Malleri*, the Yartuwanta, by way of exception, have (untranslated) *Kulpura* and *Tirawa*. *Kulpura* suggests *Kilpara* (Crow), but the *Kulbara*, Emu, a totem of the Kurwanduburi, seems to offer a more plausible equation; compare the Wonkamala *Pulkara*, Emu; the Wonkamala being of the Urabunna "nation" (Howitt, p. 95).

The rashness of attempting to select such equations would seem greater if there were not examples of the same name for the same animal among tribes very widely sundered and speaking dialects now very much differentiated. For example, in the Kamilaroi tribe I think I have found light in the meaning of one of the four hitherto impenetrable Class names—Ipai, Kumbo, Murri, Kubbi. In the Murri class is the totem Red Kangaroo (native name not given) (Howitt, p. 104), and Murri means Red Kangaroo among the Wiradjuri, north of the Lachlan River (Howitt, p. 107). Murri is also Red Kangaroo in the tribe of Sandy Island, on the Queensland coast (Howitt, p. 117). As Red Kangaroo is a totem in the *Murri* class of the Kamilaroi, it seems probable that the Kamilaroi class name does mean Red Kangaroo. If so, the three other class names among the Kamilaroi are probably animal names now obsolete, like the Red Kangaroo (Warri), Emu, Eagle-Hawk, and Shark, of the Narrang-ga tribe, and the Kuinmarbura class names, Barrimundi, Hawk, Good Water, Iguana (Howitt, p. 111), and the Annan River class names, Eagle-Hawk, Bee, Another Bee, Salt water Eagle-Hawk. I have already suggested elsewhere that *Tj-upila*, a class name of the Warramunga, may be the Dieri totem name *Upala*, Cloud (plus the habitual affix, Tj), that the class name *Ungalra*, or *The Ungalla*, is the Arunta *Ungilla*, Crow, the *Ungala*, Crow, of North-West Queensland tribes, and that the class name *Panunga*, *Banaka*, *Panaka*, resembles Dieri *Kanunka* or *Kanunga*, Arunta *Atnunga*, Kangaroo Rat (*Secret of the Totem*, pp. 182-183). Unluckily, our informants often do not give us the native names of the totems in the tribes.

Assuredly when one gets moiety and class names translated with certainty they always prove, like totem names, to indicate objects in Nature, usually animals. The singular exception is in the case of the Euahlayi, who, with Kamilaroi class names, have the moiety names, *Gwaigullean*, *Gwainmuothen*, translated by Mrs. Langloh Parker, "Dark blood and Light blood" (*The Euahlayi Tribe*). These are opposed shades, as Black and White Cockatoo and Light Eagle-Hawk and Crow are of opposite colours. Is *Makula*, a white duck, opposed to *Budthuring*, black duck? Are the moiety names selected to express contrasts? Till we get more of them translated we cannot decide this question. Meantime, the evidence that moiety and class names indicate animals is co-extensive with the moiety and class names which have been translated in Australia, as in America.

The meanings of moiety and class names become forgotten, I presume, because the names of animals, in every day speech, are subject to change, while the names of classes and moieties remain fixed in customary law. Mrs. Langloh Parker says: "A little boy always known as *Weedah* (bower bird) died lately, so probably a new name will have to be found for the bird, or to mention it will be taboo, at all events, before the old people, who never allow the names of the dead to be mentioned" (*The Euahlayi*, pp. 26, 27).

This taboo is a well-known cause of the change of names, and while the *Weedah* may, for instance, cease to be so called, the name *Weedah*, if it happens to be the name of a moiety or class, becomes unintelligible. No doubt there are other causes for that common result, the different names given by cognate tribes of common speech to the same animal or other object. Meanwhile we have established the fact that many moieties and classes do bear animal names—a point of importance.

A. LANG.

England: Neolithic.

Abercromby.

A Neolithic "Pintadera" (?) from Derbyshire. By the Hon. John Abercromby.

44

In 1843 Mr. Th. Bateman explored a barrow near the village of Biggin, Derbyshire. At the centre of it was an octagonal cist of thin limestones, half filled with stiff clay.

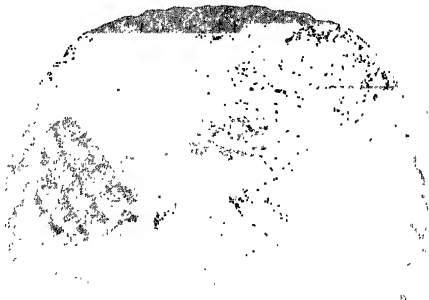


FIG. 1.

It contained a human skeleton with the knees drawn up; the skull lay on the left side facing the west, and in the angle formed by the contraction of the knees was placed a hammer-head constructed out of the lower part of a red deer's horn. One end of this instrument is rounded and polished; the other is cut into a diamond pattern (Figs. 1, 4). Deposited in a cluster behind the shoulders of the skeleton were: a pair of enormous tusks of a wild boar; two arrowheads of flint, delicately chipped, and of unusual form; two flint celts, beautifully chipped and polished at the cutting edges (Figs. 2, 3); two flint spear-heads; two flint knives, polished on the edge, one of them serrated to serve as a saw; numerous other pieces of flint of

indescribable form and use. With these utensils were three pieces of red ochre, which even now when wetted impart to the skin a bright red colour by no means easy to discharge. Upon the summit of the little heap lay a small vessel of unprecedented shape, unfortunately broken and crushed, but subsequently restored (Fig. 5). (*Vestiges, &c.*, pp. 41-43.)

Some of these objects are now preserved in the museum at Sheffield, and the photographs of the horn object, the two flint flat axes, and the pottery, were kindly made for me by Mr. C. Bradshaw, assistant keeper of the museum.

What Mr. Bateman described as a hammer-head of horn measures 7.6 cm. by 7.6 cm., and is evidently too small for such a purpose though it is pierced by a hole. Taken in connection with the three lumps of red ochre and with its position, quite apart from the flint implements, I think it may have been a portable stamp or *pintadera* with a hole of suspension, and intended for imprinting a pattern on the human body.

The six *pintaderas* from sepulchral grottoes in Liguria, figured and described by Issel (*Bull. Paletno. Ital.*, Ser. 2, t ix., tav. ii.), are of clay, and



FIG. 2.



FIG. 3.

may roughly be described as seal-shaped ; some have a hole for suspension. In length they vary from 9·9 cm. to 5 cm. and in breadth from 4·1 cm. to 2½ cm. Of the same material and not unlike them is a clay stamp from the Theresien cavern near Duino in the Gulf of Trieste, figured by Hoernes (*Bild. Kunst in Eur.*, p. 287), but in form it is nearly circular with a diameter of 4·2 cm. Other *pintaderas* with spiral designs, also of clay, have been found at Priesterhügel, near Brendorf in Transylvania. The differences of form and material between the Mediterranean and the Derbyshire examples need only show that there existed no communication between the inhabitants of these regions so distant from one another. In fact, the small vessel (Fig. 5) seems rather to point to intercourse with the north of Europe.

This interesting specimen of neolithic pottery measures 10·1 cm. in height, 6·4 cm. in diameter at the globular part, and 5·1 by 3·8 cm. at the top. It is of darkish brown

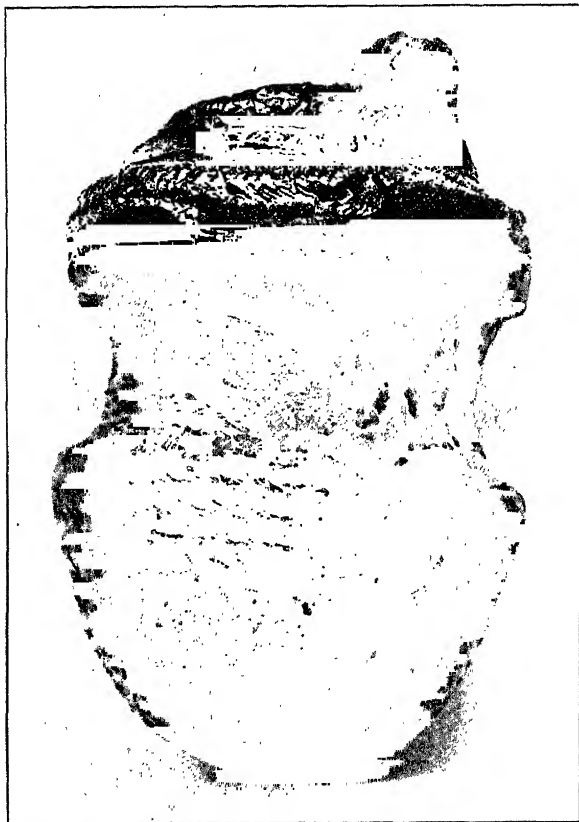


FIG. 5.

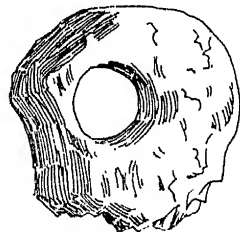


FIG. 4.

colour with a glazed appearance, though this may be due to the varnish of the restorer. It is quite unlike any neolithic pottery in Britain, all or most of which finds parallels in the

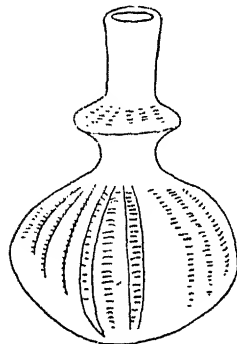


FIG. 6.

neolithic ceramic of France and Spain. But it has a certain analogy of form with the neolithic pottery of Denmark, for a characteristic element in this specimen is the thick collar or fillet at the base of the neck. This feature is seen in Fig. 6 from Denmark (S. Müller, *Vor Oldtid*, p. 139). Other examples more or less resembling this have occurred in the megalithic graves of Drenthe in Holland, and are now in the museum at Assen ; others from various places in Hanover are to be seen at Berlin. In some of these the neck is shorter and the body more compressed and less bulging than in Fig. 6, and none have a cavetto moulding below the fillet ; that feature is peculiar to the Derbyshire example.

The neolithic character of the Biggin tumulus is attested by the beautifully

finished flat axes of flint (Figs. 2, 3). One measures 14·6 by 5·7 cm.; the other 19 by 4½ cm. As might be expected, the skull is dolichocephalic with a cephalic index of 74·3.

JOHN ABERCROMBY.

America, South.

Frič: Radin.

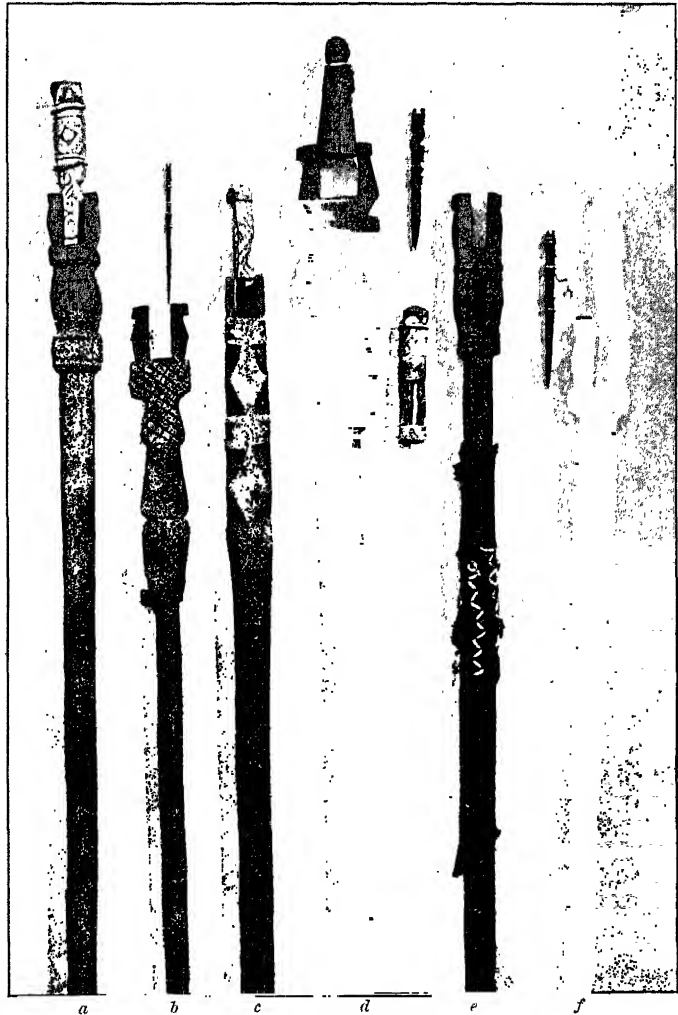
Notes on the Grave-posts of the Kadiuéo. By *Explorador Frič*.
Communicated by *Paul Radin*.

45

The so-called grave-posts of the Kadiuéo are not in use to-day. Boggiani was the last to see them in the village itself, at Nalike, where they were employed as dress-hangers.* The twelve pieces in my possession were obtained, under great difficulties, from an old cemetery.

They are no longer to be found in the villages, as the owners have all died and the posts been turned into grave-posts in the adjacent cemeteries. Of the three important graveyards at Nalike on the Paraguay, under Siero Grande de Noitaca at Morinho and at Fazenda de Baranco-Branco, only the first remains to-day.

The literature of these churchyards is very scanty, being summed up in the short notices of Boggiani - Collini† and Azara.‡ Boggiani was of the opinion that these posts represented ownership marks, and this has been the accepted opinion of ethnologists since his time. The cemetery itself resembles an ordinary Kadiuéo village and contains a long house constructed of palm wood, the roof of which is formed by the interlocking of palm logs split and hollowed out. Along the entire length of the house are arranged the



GRAVE-POSTS OF THE KADIUÉO INDIANS.

beds of its former possessors, covered with painted ox skin. Under the beds is to be found the earthenware of the deceased. On the right-hand side of these beds a fairly deep ditch is dug, into which are thrown the bones of the dead person, placed either in a basket or, according to the old custom, in a sack. The body is then covered with earth

* Boggiani, *I. Kadiuéo*, p. 118.

† Cf. Boggiani, Collini's appendix.

‡ *Anales del Museo Nacional de Montevideo*, 1904.

and the posts, hung with their owners' former belongings, such as poncho, hat, weapons, &c., and with a figure carved out of light ombú-wood on the top, are firmly fixed above it.

Of the small figures seen in the accompanying photograph, which were taken by Boggiani and Koch* for idols, I hope to speak at some other time, perhaps after the completion of my next trip. A few words, however, must be said about the funerals in general and the similarity between the posts and the curious small miniatures, now in the Rohde collection at Berlin, to be seen in the photograph. Azara† speaks of the Mbaya bewailing the deaths of their relatives and chieftains. He goes on to say further that the Indians bury their dead in a churchyard at a considerable distance from the village. The churchyard is called *Cerro itapucú guazú*. With the dead man are buried his possessions, and four to six horses are sacrificed in his honour. From my own experience I know that the Kadiucó raise loud lamentations on the death of a relative, and that ten days after death—that time being generally long enough for the body to rot—what flesh is still left is carefully scraped off and the skeleton cleansed. The body is then buried in the manner described above.

Of the twelve grave-posts collected by me I have presented four to the Berlin Museum, two are in the Náprstkovo Museum, Prague, and six are in my own possession. Their carving, shape, and size vary considerably.

The following is a description of the illustration. Fig. *a* is 161 cm. in length, the carved part being 19 cm. long. The circumference is $11\frac{1}{2}$ cm. and the greatest width 5 cm. On the whole this post is not so well worked as the others. Fig. *b* is $104\frac{1}{2}$ cm., and the carved portion $26\frac{1}{2}$ cm. in length. The circumference is $8\frac{1}{2}$ cm. and the greatest width 63 mm. The upper portion is ornamented with incised diamond-shaped figures, the incisions varying from 1 to 2 mm. in depth. The total length of Fig. *c* is 151 cm., of the carved part $26\frac{1}{2}$ cm. The greatest width is $4\frac{1}{2}$ cm. and the circumference $11\frac{1}{2}$ cm. The upper portion is ornamented with raised diamond-shaped figures and horizontal lines. Fig. *d* is 165 cm. long, the length of the carved portion being $29\frac{1}{2}$ cm. The greatest width is 7 cm. and the circumference 10 cm. Two incised lines are carved on the sides of the projecting portions. Fig. *e* measures $159\frac{1}{2}$ cm. The carved part is $30\frac{1}{2}$ cm. long, the greatest width is 8 cm. and the circumference $10\frac{1}{4}$ cm. An opening, measuring 30 by 13 mm. and similar to that on the front, is cut out of each side of the upper part. The post is wrapped in a piece of European flannel, ornamented with blue and white beads arranged in a diamond-shaped pattern. The total length of Fig. *f* is $118\frac{1}{2}$ cm., the carved part is $32\frac{1}{2}$ cm. long, its greatest width 6 cm. and circumference 6 cm.

The three miniature posts, now in the Rohde collection, can be seen by a cursory glance to be very similar to Figs. *c*, *d*, and *f* respectively. It is very difficult to determine whether these are models or the souls of the grave-posts. I personally believe the latter. It is the Indian belief that every object is endowed with a soul, which becomes free either through disuse or accident, as the case may be. The men must, thereafter, employ the soul of the object in their work. When an Indian dies the "clothes-hanger" is transformed into a grave-post. I believe that by analogy these "models" signify the soul of the "clothes-hanger" and remain as a memento in the village. In a similar manner the Indians (Kadiucó) represent the "souls" of mortars, as a specimen which I still have in my possession shows. As I am preparing for another journey I doubt whether I shall have the opportunity to write a longer account of this subject, but I hope that this short note will suffice to draw attention to the importance of these posts—the only specimens of their kind still extant—especially in their relation to Peru, as showing Peruvian influence upon Kadiucó ornamentation and body-marks. To-day there are only two pure-blooded Kadiucós left; the others are all tainted with European blood and have forgotten, well nigh completely, their old customs and traditions.

FRICH.

* *Ibid.* *Globus*, Bd. 81, 1902, 11, 1 and 2.

† *Ibid.*, p. 378.

Solomon Islands.

Edge-Partington.

Solomon Island Basket. *By J. Edge-Partington.*

46

The largest basket that I have ever seen from the Pacific Islands has lately come into my possession. It was collected by Captain Cayley Webster ; unfortunately

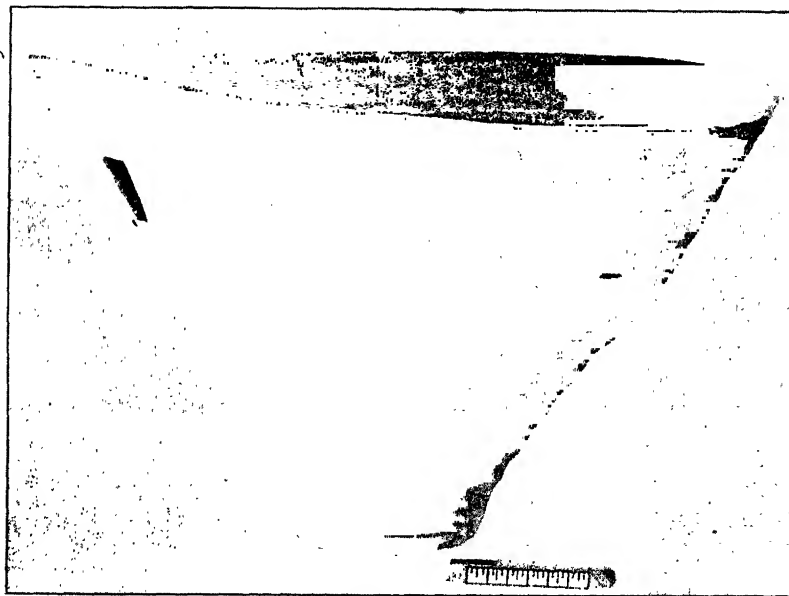


FIG. 1.

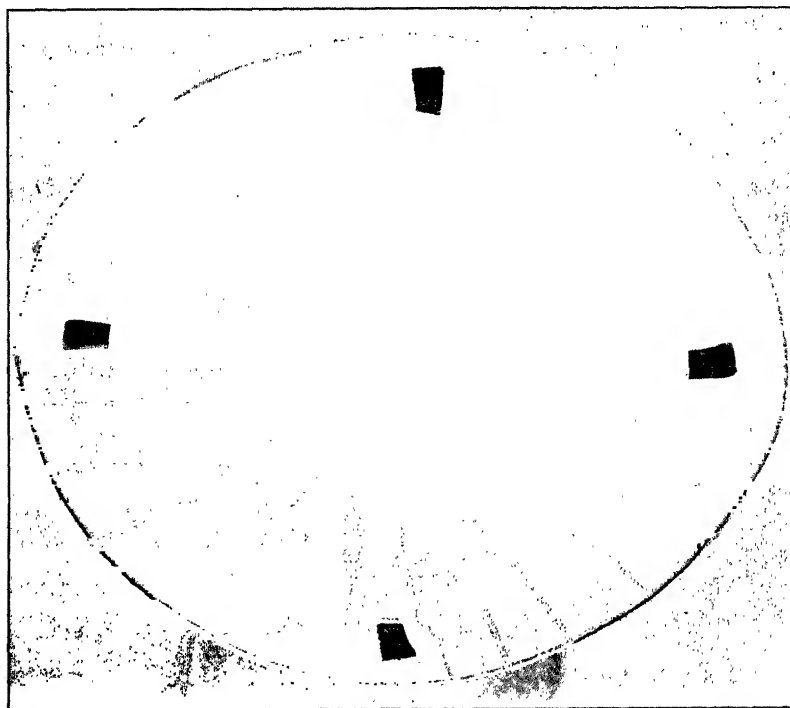


FIG. 2.

he makes no mention of it in his book. It evidently comes from the neighbourhood of Bougainville Straits. It is funnel-shaped with oval base, and measures 9 feet 11 inches

in circumference at the top, where the greatest diameter is 3 feet 4 inches, while at the base the diameter is only 9 inches. The height is 2 feet 1 inch.

It is composed of coiled reeds (?) (single rod coil), each coil being bound to its neighbour by strips of split rattan, having the glistening surface outwards; the ornament is formed by working over the coils, in a herring-bone pattern with split rattan, perpendicular lines reaching from the base to the upper edge; alternating with these are similar lines which reach only about a third of the way down and which terminate in long leaf-shaped designs. In the latter the rattan bindings are absent, and the reeds are served instead with split rattan with the dull side outwards. When the spaces between the upright lines are too great, shorter lines of a similar design are inserted. In the working of these lines, which vary slightly in width, one loop in each case has the glistening surface outwards. The remainder show the under or dull side of the split rattan. Just below the upper edge and between each of the lines are overriding cross loops, taking in four of the coils. The whole of these designs are repeated on the inside of the basket. The rim is finished off with a neat binding of finely split rattan worked in a herring-bone pattern; about 4 inches below the rim are four oblong holes ($3\frac{3}{4}$ inches by $1\frac{3}{4}$ inches) at equal distances, which I take to be for the purpose of carrying the basket when full, probably, of food; not by means of poles as I at first thought, there being no signs of wear, but by the hands.

There are baskets of a similar manufacture in the British Museum, but very much smaller, and of a different form, with Bougainville Straits as a locality.

J. EDGE-PARTINGTON.

REVIEWS.

Rhodesia.

MacIver.

Mediæval Rhodesia. By David Randall-MacIver. London: Macmillan, 1905. Pp. xv + 106, with 36 photographic plates. 29 x 22 cm. Price 20s. net.

47

In our own time the glamour of oriental antiquity has suffered many severe blows. M. Salomon Reinach has brought forward a cloud of witnesses to prove that the oriental mirage is only that and nothing more, that the influences long thought to have come westwards from the ancient East really had their origin in a still more ancient West, and that if we are truly to grasp the bearings of the European civilisation of early times the evidence must be studied afresh.

The story of the ancient ruins scattered over South Africa has had a somewhat analogous career. For the last quarter of a century travellers, explorers, and scholars have visited, excavated, and described these enigmatical structures, and with so unanimous a verdict upon this remote antiquity that it needed a bold man even to whisper a contrary opinion. Mr. Theodore Bent, a traveller of experience with some archaeological knowledge, was so convinced that the ruins of Zimbabwe were the work of early immigrants from Asia that he made a painful but fruitless journey into Southern Arabia to find their prototypes. There can be no question that in his case, as with others holding similar opinions, his judgment was, perhaps unconsciously, formed in advance, and was not the outcome of unprejudiced investigations on the spot. The conviction of the extreme antiquity of Zimbabwe and its neighbours might have held the field for another half century but for the fortunate circumstance that the British Association elected to hold its meeting in South Africa last year. The anthropological section very naturally took a prominent place in such congenial surroundings, and part of its programme was the determination on sound archaeological lines of the age and origin of these interesting remains. No better man could have been chosen to make the necessary exploration than Mr. MacIver. His training on the ancient Mediterranean and Egyptian sites fitted him to deal with such a problem in a scientific spirit, and familiarised him with exactly those conditions that should prevail in South Africa if the

current theories were well founded. That he has come to the conclusion that they were without any foundation, and must now be entirely rejected is thus the more significant and conclusive, inasmuch as his natural bias would probably be in their favour.

The present volume gives the account of his explorations and states clearly the grounds for his conclusions. It cannot be denied that in withdrawing the veil of remoteness and uncertainty Mr. MacIver has robbed us of the charm that belongs to the misty and unknown. For a remote antiquity in which Solomon and the Queen of Sheba played their gorgeous parts, he gives us only the more prosaic figures of the Portuguese buccaneer struggling for the mastery with the crafty and mercantile Muslim. Like the young Turkish bridegroom who removes his bride's veil for the first time, having half believed the praises of the marriage broker, we are sadly disappointed. It is scarcely surprising that our friends in South Africa were at first inclined to resent the disillusionment, and at the end of Mr. MacIver's stay he was scarcely a popular character. This, however, is a small matter, and time can be trusted to soften its asperities.

The main question is really how far the evidence he has produced can be relied upon to prove his contention that the ruins are rather of late mediæval date than of the time of the early Mediterranean civilisation. This evidence is of two kinds, positive and negative, both in their provinces equally conclusive. Mr. MacIver spent about six months on the task with the useful collaboration of Mr. E. M. Andrews, and his conclusions are based on the ruins at Inyanga, Niekerk, Umtali, Dhlo-dhlo, Nanatali, Khami, and Zimbabwe, and so far as these are concerned there can be no reasonable question of the soundness of the verdict. It may well be that elsewhere in the vast area covered by the ruins, older relics may come to light, but at any rate it is inherently improbable that the difference of age will be very great. The method adopted was to get in every case to the foundations, and beneath the level of the structures. By this simple, if tedious plan, the relative date of the building could be fixed as being at any rate subsequent to the manufacture of whatever was found in such foundations, if the character of the finds was in general agreement. As a matter of fact this agreement among the objects so found was complete. They were of two kinds, native and imported : with regard to the former while it might not be possible to assign to them any definite date, they easily differentiated themselves from the second class. These latter furnished the necessary factors for dating. They consisted of fragments of Arab or Persian pottery and of Chinese porcelain, the types being in all cases well-known, and to be assigned with fair certainty to a period ranging from the thirteenth to the sixteenth or seventeenth century. The Persian fragments fortunately bore inscriptions in Neshiky script which, while bearing out the evidence of the ceramic type, disproved absolutely the claim to any remote age. The native articles in the same way bore an unmistakeable likeness to the native products of to-day, and could not be mistaken for any other type. There was other evidence of an equally positive and convincing character which Mr. MacIver has set out at length, and need not be recited here. The negative evidence is clear when the indications to be found on any ancient site are borne in mind. It is not to be believed that immigrants from the north, and related to known

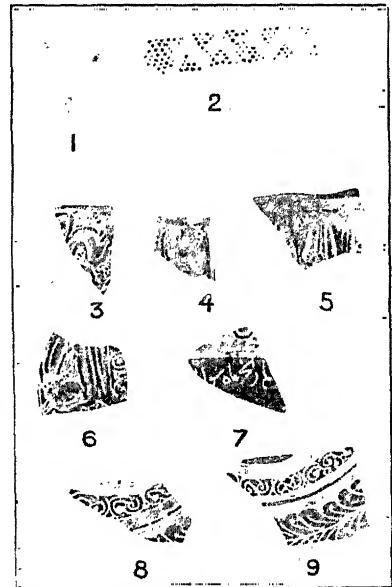


FIG. 1.—ORIENTAL FAIENCE FROM ZIMBABWE.

Reproduced by courtesy of Messrs. Macmillan.

civilisations, can have lived in South Africa for a time sufficiently long to construct even the better known of these ruins, and yet have left absolutely no indications of their stay.

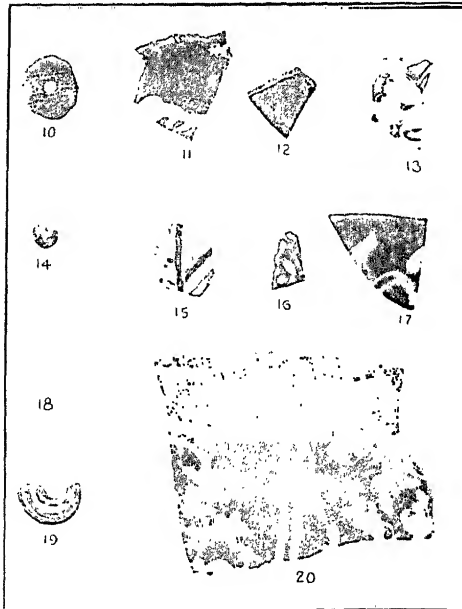


FIG. 2.—PORCELAIN, AND IVORY AND SHELL BEADS, FOUND AT DHLO-DHLO.

Reproduced by courtesy of Messrs. Macmillan.

The individuals must have been numbered by thousands, everyone of whom had some little personal belongings, and yet no single object of metal, stone, or pottery has been recovered that can be assigned to any early date. Another factor of equal weight is the absence of burials. No ceremonial observance is less subject to sudden change than the burial rite. If these foreigners had come to settle in Rhodesia, it may be taken as certain that they brought with them their burial customs, and that whether these entailed inhumation or cremation, ample evidence of their existence would be forthcoming. That there is no trace of such graves or burial mounds is in itself not the least convincing feature in this controversy, and until some such evidence is found, an intelligent and unbiassed public will be slow to reverse Mr. MacIver's verdict.

It may be of interest to mention here that the Rhodes Trustees authorised Sir Lewis Michell to present to the British Museum all the objects discovered at Umtali in these investigations. C. H. READ.

Burma.

A People at School. By H. Fielding Hall. London: Macmillan, 1906. Pp. viii + 286. 23 x 15 cm. Price 10s.

Hall.

48

This is a new book by the author of *The Soul of a People*. In the present work Mr. Fielding Hall's main thesis is that the Burmans are a very young people at school under English masters. "There are," says the author, "certain marks and signs by which "physiologists can determine the relative youth or age of a race," and one of these is the physical differentiation between boys and girls, which develops as the race grows old. Judged by this test the Burmese is a "young" race, almost in its childhood. It is, moreover, a singularly homogeneous race, especially if we take the true Burmans to be confined to the zone which forms Upper Burma. This young and homogeneous nation has now come in contact with, and is in close political subordination to, the British race with its dual types, the Norman and the Anglo-Saxon. Under these masters it has gone to school, and Mr. Fielding Hall's book is an attempt to forecast the results of its education. If those results are in the least like our efforts to improve the Burman breed of pony the future of Burma is likely to be a gloomy one. The Burmese pony, as Mr. Hall describes him, is small, sturdy, spirited, only ranging from 12 to 12 $\frac{3}{4}$ hands in height. But he is suited to the country, will go all day, if not hustled, and is as familiar as a pet dog. But being so small, it was considered advisable to try and enlarge the breed. So Government imported Arab stallions, and the Burmese villagers took what wretched country-breds they could get, mostly casters from the cavalry. The result was very unsatisfactory. The descendants of the Arabs were large, handsome, and fast, but of delicate constitution and unsuited to district life. The ponies from the village stallions were leggy, weedy, unwholesome scarecrows. And, worst of all, these

half-breeds, good or bad, are a barren stock, and the race dies out. However, it is now recognised that the future of the Burmese pony lies in breeding him pure, and not in mixing blood.

Are the mixed ideas of the British and Burmese doomed to be equally barren? *Absit omen!* Yet, if Mr. Hall is right, there is little or no risk in the admixture, for the Burman differs in no wise from the Englishman. He maintains that there is no such thing as an Oriental mind—"it is only an excuse for occidental dulness." The essentials are all the same, in spite of variations in detail. But all this seems to be a very large and rather hasty assumption. Surely it is open to doubt whether a people who "contained a compact nationality, differing from its neighbours all round, with an "individuality, a universal religion, and identity, and a history" (Mr. Hall probably means a continuous history) "which had already lasted for many centuries"; who possessed, in fact, everything that India had not, yet failed to construct a higher civilisation than many parts of India, ceaselessly invaded, contrived to maintain; surely we may doubt whether such a race lacks nothing that the Western peoples possess. The physiological differences of pigmentation, thicker skull, and different conformation of the head may, for all we know at present, connote differences in mental power and habits. Indian ways of thought do undoubtedly differ in some subtle way from European ways, and find expression in various differences of idiom which have not yet been analysed.

It would be interesting to know what Mr. Hall thinks of Burmese ways of thought as expressed in language. He would probably find that "that subtle influence which "we never understand, but which we call *race*," places the Burman in some respects on a different plane to the Indian, and still more to the European.

In one respect, certainly, the Burman stands higher than the Indian in that he has never sunk into the caste system, which is little more than an expression of mental lethargy, a refusal to take the trouble to think. In Burma, climate, freedom from invasion, and the pleasant tolerance of Buddhism, all seemed to favour the growth of caste, yet it did not grow. It says much for the Buddhist priests that they did not form a sacerdotal caste. What was it in Buddhism (or was it something in the Burman?) that prevented that, and was strong enough to override the universal "instinct of caste"?

Mr. Fielding Hall may not have a far deeper insight into the Burman's mind than is possessed by many an obscure Englishman, working as trader or missionary, civil servant or military police officer, in that vast territory, but he has an admirable faculty for expressing his insight into and sympathy with that mind, so that one who has never been in Burma itself seems to realise its people most vividly from Mr. Hall's works. Mr. Hall has made us know the Burman as we know the Japanese, and infinitely better than we know the Chinaman, or any of the Indian peoples.

H. A. R.

Religion.

Crawley.

The Tree of Life: A Study of Religion. By E. Crawley. London: Hutchinson & Co., 1905. Pp. xii + 337. 23 x 15 cm. Price 12s.

49

In his new book Mr. Crawley attempts a solution of the combined problem of the origin and function of religion; and, considering the enormous mass of literature that has been written on religion and the very diverse views held as to its nature and scope, we can only wonder at the temerity of an author who has the pluck to stir up such a hornets' nest in his "attempt not only to answer the two main speculative questions: What is "religion? and, What is its function in the evolution of humanity? but also to base on "the answer a new defence of religion in general, and of Christianity in particular."

The book opens with a brief but fair summary of "the rationalist attack" upon Christianity, followed by a longer account of "the anthropological attack," and this is

handled with that fullness of knowledge which one expects from the author of *The Mystic Rose*. Mr. Crawley then proceeds to the "methods of defence," in the course of which he remarks, "Opponents and defenders alike are habitually guilty of the fallacy of *ignoratio elenchi*; they confuse the issue, or direct their arguments towards non-essential points." Later he gives the "theories of religion" of certain ethnological students. He says, "Tylor has proved the old stories of savage tribes living without a vestige of religion to be mere travellers' tales; and there is only one set of aborigines in the world, namely, the Central Australians, to whom anthropology denies a religion" (p. 179). "Anthropology" does nothing of the sort, and it is doubtful whether more than a very few anthropologists of repute would deny the term religion to the beliefs and practices of the Arunta. Contrary to Dr. Frazer, he concludes that "religion and magic are very easily fused; only in theory, or after a long separate development, can antagonism be established. . . . Religion is not derivable from magic, nor magic from religion" (p. 196).

In the chapter on the origin of religion he states, "the anthropological evidence shows that the religion of savages, both in theory and practice, is essentially similar to that of civilized men"; the savage's "whole expression of himself is of that kind which in higher culture we describe as religious." "Religion," he states, "chiefly concerns itself with elemental interests—life and death, birth and marriage, are typical cases," . . . and, "religious emotion is no separate feeling, but that tone or quality of any feeling which results in making something sacred." . . . "Throughout primitive habit it is the fundamental processes of organic life that are invariably the subject first of secrecy and then of consecration. . . . Life, then, we may take it, is the key to our problem. The vital instinct, the feeling of life, the will to live, the instinct to preserve it, is the source of, or rather is identical with, the religious impulse, and is the origin of religion. . . . Sacredness is the result of religious impulse; the feeling of life is the cause. . . . Much of Christ's teaching seems to emphasize the sacredness of the physical no less than of the spiritual life. . . . The parallels drawn between primitive religion and Christianity receive a very clear explanation, for our theory supplies us with a permanent psychological source of religious feeling, and proves thereby that religion is an eternal fact of the human consciousness."

One chapter is devoted to the function of religion: in this the author affirms that "the end of science is knowledge, the end of religion is life. The true opposite of religion is not science, but that triviality which holds nothing sacred, the negation of science and of religion alike is degeneration." He also asserts that "Christianity has preserved the original characteristics of religion in a unique degree; though overlaid with dogmatics and ethical accretions they are still distinguishable. It sums up the essential elements in a way which justifies its claim to be absolute religion; and when we recognise, as the anthropological evidence enables us to do, that it is rooted more firmly than other systems in the good ground of human nature, and that its vital principle is the instinct for life in its purest form, we have, I think, secured a new method of defence which is both positive and scientific; it is, at any rate, based on a rational explanation."

A. C. H.

Australia.

Gunn.

The Little Black Princess: A True Tale of Life in the Never-never Land.

By Jeannie Gunn. London: A. Moring, Ltd. (The De la More Press), 1905. 107 pp., 25 plates, and a map. 21 x 15 cm. Price 5s. net.

The Little Black Princess is a charming personage eight years of age, followed by one devoted subject—a little speckled dog called Sue; Bett-Bett, as she is called, lived with the authoress, who had a wild time with her and the other native girls. Vivid

descriptions of washing-day and watering the garden are given ; as long as the work was well done the girls were allowed to play over it as much as they liked, the result was they would do anything for their mistress without a murmur. This is the key to Mrs. Gunn's treatment of the black people, with whom she seemed to be in perfect sympathy. The book is not devoid of ethnological data, Goggle Eye, the "king" and Bett-Bett's uncle, is a depository of native lore ; from him we learn that a man is never allowed to look at any little girl or woman with whom he has a near relationship ; he may not even speak to her, or listen to her voice, unless she is so far off that her face is not recognisable ; when asked what would happen if this law were broken, Goggle Eye answered earnestly, "'Spose me look, Debbil-debbil take away eye ; 'spose me listen, Debbil-debbil take away ear ; 'spose me talk, Debbil-debbil take away tongue ;" but a man is allowed to talk to his eldest sister. The initiation ceremonies are lightly touched in two places ; Goggle Eye goes off to take part in one of these and returns soon after in an aged and dying condition. This brings us to one of the most interesting chapters in the book. "He had been cursed . . . by the magic men of the tribe. They had bewitched him by singing magic, and pointing death-bones at him, and he would die." The natives believe in this so utterly that they slowly die when they learn that they have been cursed. This is the way it is done ; a sharp-pointed bone is taken and stuck into the ground, the would-be murderer bends over it and "sings magic" into it. When enough magic has been "sung" into the bone it is taken to the camp and very secretly pointed at the unsuspecting victim. Everything must be done very secretly, for if the man's relations find out who has done the bone-pointing they will go and "sing" him in revenge. The man who has been "sung" must be made aware, otherwise he will not get a fright and die ; a good way is to put the bone where he will be sure to find it. As the authoress points out, "dying from bone-pointing is faith dying." After reading this book we are left with a feeling of friendship for the natives and of interest in their customs and beliefs, as well as an understanding of their way of looking at nature and life. What higher praise could an author desire !

E. M. H.

Patagonia: Stone Age.

Outes.

La Edad de la Piedra en Patagonia. By Félix F. Outes. (Anales del Museo Nacional de Buenos Aires, tom. xv., pp. 203-375.) Buenos Aires, 1905. 28 x 19 cm.

51

That Buenos Aires is developing a lively interest in anthropological studies is evident from more than one publication that has lately arrived for review. Señor Outes is himself the author of several books and essays on the ethnography and antiquities of South America, and the present volume, as his preface informs us, is but an instalment of what he has in view when he is enabled to carry out his contemplated expedition through Patagonia.

The book is divided into three parts, the first of which (pp. 217-272) is occupied by a general description of Patagonia, its natural features and so much (or so little) as can be gleaned from older writers concerning the life and habits of its population. The author does not consider the inhabitants to be, properly speaking, autochthonous, but noting that there are two main types, a dolichocephalic and a brachycephalic, considers that the former were immigrants from the north-east, while the latter, which is also the predominant race stock, came in from the north-west.

Part II. (pp. 273-309) is the most novel and interesting section of the book and deals with the "palaeolithic" period. It contains a description, illustrated by drawings, of a number of implements from various collections, particularly that of Dr. Florentino Ameghino. The sites from which they were obtained are eight in number, situated between latitudes 43° 45' and 49° 50'. The implements (*coups de poing*) are of a character

familiar in Europe as belonging to Mortillet's Acheul stage of the palæolithic ; the most usual material is jasper. As to the question of their date, it must be appreciated that the author has made out a substantial case for the genuine antiquity of at least one of his stations : for, although six of them were upon the plateaux, one, that on the River Observacion, exhibits clearly delimited levels of stratification, and the bed in which the implements were found is more than four metres below the present surface of the ground.

Part III. (pp. 311-489) is devoted to the "neolithic" period. It contains an elaborate and careful classification and description, fully illustrated by drawings, of all the principal types. How abundant the material is may be judged from the fact that the classification makes 21 groups, comprising 90 types and 43 sub-varieties. The groups are, in order of importance,—scrapers, arrowheads, knives, flakes, perforators, javelins, axes, spindle-whorls, harpoons, razors, piercers, pipes, &c. Close resemblances are remarked between all of these and implements found in other parts of the American continent, especially the United States. The author considers that the "neolithic" material which he describes undoubtedly belongs to very various periods, but justly remarks that it is impossible to fix the relation accurately until more exact observations have been made in the field. Judging from mere laboratory study he tentatively suggests that there are three main divisions of time, viz., (1) the "proto-neolithic" in which palæolithic types still survive, (2) the full neolithic, distinguished by the greatest variety and specialisation of implements, (3) the time (eighteenth century) when the use of polished stone supervenes as exemplified in throwing-stones, grinders, weights, and pipes. There is a noticeable deterioration in the workmanship of stone when the natives are first brought into contact with European influences (sixteenth century). A short *résumé* (pp. 519-530) in French epitomises the most important general conclusions.

D. R.-M.

Evolution.

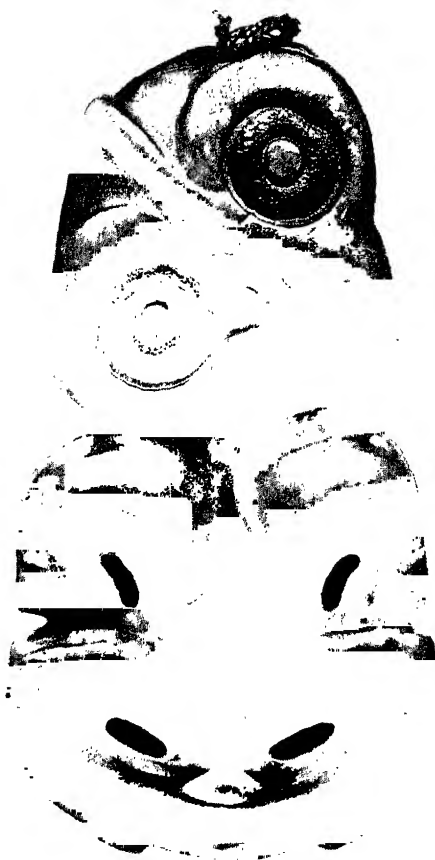
Haeckel.

Last Words on Evolution. A popular retrospect and summary. By Ernest Haeckel. Translated from the second edition by Joseph McCabe. London: 52 A. Owen & Co., 1906. Pp. 127. 25 × 16 cm. Price 6s.

This small volume contains three chapters embodying the substance of lectures delivered at Berlin by the veteran advocate of Monism. It has an almost pathetic interest as the last public pronouncement of an old man, who has remained constant to one doctrine through the whole course of a long career, and has lived to see comrades of earlier days die in estrangement, while numbers of the rank and file, as a critic has said, have marched off to new enterprises under other orders. The conflict between materialists and their opponents, eternally renewed and never ending in the complete surrender of either side, indeed recalls nothing so much as the marchings and counter-marchings of the old mercenary wars of Italy before the descent of Charles VIII. Each party accuses the other of dogmatism and assumption, and Professor Haeckel himself has to submit to the hateful charge. Readers who desire to hear what his opponents have to say may consult Sir Oliver Lodge's *Life and Matter, a Criticism of Professor Haeckel's Riddle of the Universe*, and Mr. F. Ballard's *Haeckel's Monism False*, the latter written from the distinctively Christian standpoint. Those who wish to go further, and exercise themselves in a countermarch, may also read Mr. Joseph McCabe's rejoinder, *The Origin of Life ; a reply to Sir Oliver Lodge*.

The three chapters of the book are entitled : "The Controversy about Creation" ; "The Struggle over our Genealogical Tree" ; and "The Controversy over the Soul." An appendix treats of Geological Ages, Man's Genealogical Tree, the Classification of the Primates, and the Genealogical Tree of the Primates. A postscript, entitled "Evolution and Jesuitism," contains the author's well-known views on the subject of clericalism and science.

O. M. D.



(a) OBVERSE.



(b) REVERSE.

AN UNUSUAL FORM OF TIKI FROM NEW ZEALAND.

(NATURAL SIZE.)

ORIGINAL ARTICLES.

New Zealand.

With Plate F.

Joyce.

Note on a very unusual form of "Tiki" from New Zealand. By **53**
T. A. Joyce, M.A.

A jade *Tiki* from New Zealand of very unusual type has recently been acquired by the British Museum. The feature which distinguishes it from other specimens of this form of ornament is the fact that it is carved on both sides. The carving on the obverse and reverse, as the two sides of the *tiki* may for convenience be termed, is shown in Plate F., Figs. (a) and (b) respectively. The obverse (a) represents the usual grotesque human figure, with the head on one side; the details of the figure are nicely moulded, and the workmanship is good and proves the specimen to be of some age; the eyes have been filled with red sealing-wax. From certain indications it seems probable that the figure on the reverse (b) was added as an afterthought; this is shown by the general flatness of what was originally intended for the back of the *tiki* now transformed into the arms and trunk of another figure. Also the hole at the top for suspension runs obliquely and opens out on this side (b) far lower down than on the other, indicating that the other side (the obverse) was intended to hang outwards. There is not much difference in the workmanship of the two sides; that on the reverse, perhaps, appears inferior, owing to the fact that the flatness of the surface did not admit of the details being so well moulded as on the obverse, also the feet are not indicated on this side; at the same time there seems no reason to suppose that the carving on the one side antedated that on the other by any considerable period since both are in the old style.

It seems a little difficult to understand why, considering the enormous amount of time and energy consumed in making a single *tiki* under the old conditions, so much trouble should have been expended on the back of an object, especially an ornament of which, from its position on the chest, only one side could be seen. Of course, the *tiki* was regarded, if not actually as a talisman, at any rate as possessing talismanic properties; and it may be, as Professor Ridgeway suggests, that the duplication of the figure was intended to double the protective powers of the ornament. The *tiki* is obviously a good old specimen, and the pattern is, as far as I am aware, unique—at least I can find no mention of a similar one elsewhere. I should be glad to hear if there were any such in any collection, public or private.

T. A. JOYCE.

Africa, East.

Hobley.

Kikuyu Medicines. By *C. W. Hobley, C.M.G.*

Chembe.—Made of castor oil, sheep fat, honey, goat milk, water of various streams in Kikuyu, urine of a male and female goat and sheep, magumo wood, the milky sap of wild fig. **54**

If a person has hæmaturia, a little of this medicine placed on the end of the penis cures him. It is also efficacious for a cough.

A little placed on the gate of a cattle boma will prevent thieves entering to steal. If a person is sick unto death and a spot is placed on the forehead, on the tip of the tongue, on the navel, on the buttocks, and on the toes he will recover. It is also necessary to pass some of the medicine five times round the patient's head as he lies on the ground.

Kagumo.—The ashes of the roots of a tree of that name; the tree has milky sap.

If a person faints, a little of this medicine placed on the tongue and a spot of it placed on the forehead and on the navel will revive the patient.

Kanugu.—Made from seeds of a tree of that name.

Mixed with hot water it is medicine for a cold in the head.

Kihoho.—Made from ashes of the roots of the Kihinga tree.

Medicine to protect cattle.

If a little is rubbed on the gate of the cattle boma, or tied on to an animal's tail, and a thief comes to steal the cattle he will be caught; or if a lion comes to carry off the cattle it will be shot.

Kinoria.—Medicine to make a thin man put on flesh.

Lusuko.—Made from the Muhukura tree.

Medicine to call a person. If A wishes B to visit him, A eats some of the medicine and calls B. B, who may be even at a distance of three days' journey, is obliged to come.

Muchanja Muka.—Made from the leaves of tree of that name.

If a person is suffering from a disease called Ngoma, which is apparently a species of temporary madness, a little of this medicine, taken with oil, cures the patient.

Mukosho.—Made from the roots of a tree of that name.

If a hunter eats a little of this medicine and rubs a little on each eyelid he quickly finds elephants or what game he wishes. It is also said to be a good thing to put a little of the medicine on one's weapons.

Mukuruha.—Made from the bark of a tree of that name.

This medicine is put in a half gourd and mixed with water; the gourd is then swung round the head by a string. This is taken by warriors during the periodic dances. Its object is to induce some particular girl to come to him. It is not necessary to call the girl, she is obliged to come.

Mukuyu.—Made from ashes of the roots of a tree of that name.

Medicine for gonorrhea.

It is not eaten but a little is applied to the throat, between the toes, navel, buttocks, between the fingers, loins, forehead, and in two days the patient will be cured.

Mururi.—From a tree of this name in Kikuyu.

If a little of this medicine is put in a camp fire, no lion or other wild beast will come near to seize the traveller.

Mwitia.—Made from the roots of a tree of that name.

If this medicine is rubbed on anything that a person desires to sell a buyer will soon turn up to purchase and the article or animal will be sold.

Ngundu.—Ashes of the bark of a tree of that name.

If a person is suffering from diarrhoea he is to swallow a little and rub a little in a line around his abdomen and the diarrhoea will be cured; it is also good for sickness during pregnancy.

Omu.—Made from the roots of a tree called Mtanda Mbogo.

This medicine is given to youths when they are circumcised and they do not feel any pain.

Siari.—The ashes of the feathers of the Rhinoceros bird.

This is a medicine for impotency in the male or sterility in the female; it is not eaten, but a little is to be rubbed on the pudenda or the penis.

This cannot be dispensed without payment.

Ira.—A white earth from Mount Kenia, River Muimbi.

This is applied in each case when a patient has taken any of the other medicines and is recovering, it is supposed to complete the cure. Men apply a spot of this to the nose, throat, tip of the tongue, but women only apply it to the temples on each side of the head.

The above medicines were obtained from Kahiga, a medicine man, or Mundu Mugo, belonging to the Angare or Kahuno clan (Muhirika) of Kikuyu; he belongs to the Tuso district near Karuris.

Classification of the Kikuyu by their totemic clans :—

CLANS.					TOTEM.
Kahuno	-	-	-	-	The stomach, &c., of a sheep.
Mwizaga	-	-	-	-	All wild game.
Anjiru	-	-	-	-	Elephant and all birds.
Agachiko	-	-	-	-	Zebra.
Achera	-	-	-	-	Swala Thomson's gazelle.
Amberi	-	-	-	-	Fish.
Aizirandu	-	-	-	-	Hippo.
Agazigia	-	-	-	-	Wart hog.
Aiziageni	-	-	-	-	Mpala.

Every clan has its medicine men ; there is no particular clan of medicine men.

The people of the Mwizaga clan are supposed to be under a curse ; many members of the tribe go off into forests and wander about in a mad state and eventually die. Their medicine can cure this, but the cure is expensive, costing thirty goats.

C. W. HOBLEY.

Archæology : Palæolithic.

Newton.

Study of the Gravel Drift. *By W. M. Newton.*

Referring to the March paper, No. 26, by the Rev. H. G. O. Kendall, I have been hoping in the April and May numbers of MAN to find a reply from someone having a special knowledge of the pleistocene deposits in the south of England. The ochreous gravel is said by the reverend gentleman to be the despair of an incipient geologist. The gravel is stated to bear distinct signs of stratification in places, and in its middle and lower parts are thin lines of loose flints blackened with manganese. It is with respect to this latter feature that I desire to make a few observations.

Some years ago, in a sandpit on Dartford Heath, at an elevation of about 100 O.D., the face of the sand at a depth of about 7 or 8 feet from the surface exhibited a well-defined black seam some 8 inches thick. Upon analysis the black material gave iron and manganese. From this black seam I took several pigmy implements. Recently in the same district at about 50 O.D., I have again met with a black seam, but, in this case, broken up into short lengths and patches. Here, again, intentionally chipped flints were found, some of them being completely covered with the black deposit and others only blackened on certain portions, the other parts of the surface being either ochreous or free from stain of any kind. I also met with worked stones which had apparently received the deposit while under water, one surface and that on which the stones might have rested during the period of deposition being free from stain. In the latter instances the deposit had assumed a dark rusty brown colour.

The black seam, when exposed, weathers to a brown hue, and the black material taken from the seam turns brown when ground to a fine powder for the purpose of analysis.

Feeling desirous of learning more about this interesting black deposit, I have endeavoured to find references to similar occurrences in other districts, and from the limited means at my disposal I give the following records.

Ancient Stone Implements of Great Britain, by Sir John Evans, second edition, at p. 519, an implement, Fig. 413, is described as having been found in Wookey Hyæna den "lying with some other implements, in contact with teeth of hyæna, between dark "bands of manganese (full of bony splinters), which may have been the old floors of "the cave." In the same work, at p. 541, mention is made of "a beautiful and "absolutely perfect specimen," Fig. 419A, from the Grindle Pit, Bury St. Edmunds. "It was found in a black vein." Again, at p. 561 of the same work, in a reference

to the Broomhill Pit, Weeting, Norfolk, "the upper part of the section showed sand, " with gravelly seams, and from 8 to 10 feet in thickness ; at the base of this a dark " ferruginous band a few inches in thickness."

In a paper on Quaternary Gravels by A. Tylor, read before the Geological Society May 6th, 1868, a description is given of a cave called the Bacon Hole, wherein "the " limestone gravel is covered with the black bone-earth in which so many remains of " elephant and Rhinoceros have been found in the cave." In the *Quarterly Journal of the Geological Society* for November 1870, in a paper on the superficial deposits of South Hampshire and the Isle of Wight, Mr. Thos. Codrington, F.G.S., refers to a black carbonaceous (?) band separating two gravels, usually full of root fibres. Mr. Frank Lasham of Guildford informs me that he meets with palæolithic implements in the gravels of his neighbourhood marked with a black deposit, and Mr. Garraway Rice has recently shown me a fine implement taken from a black seam occurring at a certain pit in Middlesex.

I now give the earliest mention I can find of the black seam. In his *Antiquités Celtiques*, &c., 1864, at page 125, Boucher de Perthes describes the finding, in a black vein or bed at Moulin Quignon, of a portion of a human jaw. He says : " Arrivé sur le " banc . . . j'aperçus dans la couche noir le bout de l'os . . . je reconnus la " moitié d'une mâchoire humaine . . . cette mâchoire humaine était au plus bas de " la couche de sable noir . . . A 20 centimètres de là, dans la même veine noir, était " une hache." In this connection I would here state that I have a human cranium discovered in a pot-hole beneath about 8 feet of stratified gravel ; no jaw or teeth, after most careful search could be found, but a few portions of bones were obtained, some of which are covered with a black deposit. The skull itself is slightly marked with black spots.

Lastly, I wish to mention, and I confess with some degree of hesitancy, but it is true, that in a pit dug by Mr. Benjamin Harrison at Parsonage Farm, Ash, 510 O.D., a good many flints were found blackened by what Mr. Harrison thought to be manganese. He says : " I was interested, and sent some specimens by request to Professor Judd, " Royal College of Science, but nothing came of it."

Now it might assist Mr. Kendall and others interested in such remote prehistoric problems if our good friends the geologists could tell us more about this mysterious black vein which in places widely distant, at varying elevations, yields human remains, bones of locally extinct animals, rudely chipped flints and implements worked in the highest perfection of palæolithic art.

I venture to suggest that we might regard the black vein wherever it occurs as representing undissolved fragments of an old land surface which may have extended over an area of many hundreds of square miles. If such an old land surface having a coating several inches in thickness consisting of manganese and iron oxides were destroyed by flood action, the colouring matter in solution would be enormous and might account for some of the ochreous staining of our gravels and possibly for those curious dendritic markings of oxide of manganese so frequently seen on flint stones and on some palæolithic implements.

W. M. NEWTON.

Rhodesia.

Durand.

Note on the Silver Pin found at Dhlo-Dhlo by Mr. Randall-MacIver. *By Ralph A. Durand.*

56

Among the articles of seemingly foreign manufacture found by Mr. MacIver on the site of the Dhlo-Dhlo ruins was a silver pin surmounted by what looks like a Maltese cross. It is possible that this pin was made in Africa, and that the cross not only resembled but was intended to represent the Christian symbol. In the Zambesi valley at Tete, Sena, and other Portuguese stations live many very skilful native goldsmiths whose speciality is the making of exquisite filigree patterns with gold and silver

wire, which they obtain by melting and drawing British and Portuguese coins. Father Torrend, of the Jesuit Mission at Chupanga on the Zambesi, told me that these goldsmiths are nominally Christians, that their craft, together with their professed belief, has been handed down from father to son since the early days of the Portuguese conquests, when both craft and creed were taught to their ancestors by Christian missionaries who were natives of the Portuguese Indian possessions at Goa.

RALPH A. DURAND.

Anthropology: Academic.

Duckworth and Others.

Anthropology at the Universities. By *W. L. H. Duckworth, M.D., D.Sc.; Alfred C. Haddon, D.Sc., F.R.S.; W. H. R. Rivers, M.D., and Professor W. Ridgeway, D.Litt., F.B.A.*

57

In the April number of MAN (1906, 38) appears an article entitled "Anthropology at the Universities," in which the writer describes the recent regulations issued in regard to that study at the Universities of Oxford and London. In the concluding paragraph the following words occur: "It will not be thought rash, perhaps, to predict that the excellent example set by Oxford and London will soon be followed by other universities . . ."

In May 1904, the Senate of the University of Cambridge established a Board of Anthropological Studies, with the powers of a Degree Committee, like those of other special boards. In August 1904, Mr. Henry Balfour, in his Presidential Address to Section H. of the British Association, then in session at Cambridge, said: "It appears more than probable that Cambridge will be much involved in the future advancement of anthropological studies in Great Britain, if we may judge from the evident signs of a growing interest in the science, not the least of which is the recent establishment of a Board of Anthropological Studies, an important development, upon which we may well congratulate the University."

Your correspondent's article makes no mention whatsoever of events upon which we could establish a claim to priority, were that desirable, but we write to ask you to make this corrective statement in an early number of MAN, and thus to enable us to avoid the alternative of publishing the matter elsewhere.

W. L. H. DUCKWORTH.

ALFRED C. HADDON.

W. H. R. RIVERS.

WILLIAM RIDGEWAY (Chairman of the Board
of Anthropological Studies).

(Ex-officio members of the Anthropological Board.)

[The Editor wishes to express regret that the susceptibilities of the distinguished signatories of the manifesto printed above should have been in any way hurt by an article appearing in MAN, and to state expressly that no slight whatever upon the University of Cambridge was intended in the words to which exception has been taken. Both the gentleman whose signature appears at the foot of the article in question and the Editor were well aware that a Research Degree in Anthropology had already been established at Cambridge, and took it for granted that it was a matter of common knowledge to anthropologists.]

Of course, the advance marked by the schemes now put forward by the Universities of Oxford and London lies in the fact that both have drawn up carefully ordained curricula, a difficult task involving the classification and sub-classification of the various elements which go to make up the wide and somewhat amorphous sciences of Anthropology and Archæology. It is unnecessary to say that the intricate work of definition is of the highest value to science at large, and the fact that the classifications formulated in the above-mentioned curricula bear the official seal of two great centres of

research and education, invests them with unusual importance, and renders them factors which future promulgators of similar schemes can hardly afford to neglect.

The words, therefore, which have evoked the protest from Cambridge merely expressed the hope that "other universities" would assist in the endeavour to crystallise two somewhat fluid sciences, and were not intended to deprive Cambridge of the honour of priority in granting a degree in Anthropology.]

REVIEWS.

Ethics.

Westermarck.

The Origin and Development of the Moral Ideas. By Edward Westermarck, Ph.D. Vol. I. London: Macmillan & Co., 1906. Pp. xxi + 716. 23 x 15 cm. **58**
Price 14s.

Dr. Westermarck has conceived, and, with the publication of his second volume, will have carried out, a piece of research no less surpassingly valuable than difficult. On the one hand, the history of primitive ethics is almost a *terra incognita* wherein the most surprising discoveries are likely to attend the hardy adventurer. On the other hand, the equipment of such a pioneer is no easy matter to procure, since he must be a competent anthropologist and philosopher to boot. It is greatly to be hoped that this magnificent effort will attract an army of explorers into the same field. It is no dishonour to Dr. Westermarck to suppose that much remains to do. It seems, therefore, of chief importance to consider what is to be learnt from this great work as regards method. Uncertainty of method has hitherto been the bane of the subject.

It seems to me that Dr. Westermarck takes his all-important first step in precisely the right direction. Ethics may be understood in a sense so wide as to render it incapable of determinate treatment, namely, as the science of good, and hence of practice as a whole. Nothing short of history as a whole could presume to grapple with such a theme. But the ethics that Dr. Westermarck has in his eye is concerned with a particular kind of good, to wit, moral good. To pronounce an act or a character virtuous or the reverse involves a specific mode of valuation on our part. If only one could get this determinate type of valuation clear before the mind, so as to be able to fix its salient characters and thus learn to recognise it when met, it ought to be possible to write its history. But to isolate it in thought is no easy matter, and Dr. Westermarck wisely devotes half his first volume to this preliminary task.

As I understand him, he holds that a distinctively moral valuation occurs when one feels—feels first, as it were, and then by feeling comes to think—"in the name of society" this conduct or this character is praiseworthy or blameworthy." This is very much on a par with Clifford's famous definition of conscience as "self-judgment in the name" of the tribe." What I have tried to express by "in the name of society" is, however, primarily no more than a tone in the feeling that prompts the moral valuation. It consists in a certain flavour of "generality, disinterestedness, and apparent impartiality." Moral approval and disapproval are always "public emotions." The differentia, then, being this flavour of publicity, what of the genus? Dr. Westermarck finds approval and disapproval as such to be "retributive" emotions. We react on the cause of pleasure or pain to retain the one and to suppress the other. Now this may be sound enough as a biological explanation, yet it need not follow that the retributiveness ascribed to the emotion manifests itself in any recognisable way within consciousness. Dr. Westermarck, however, appears to think that it does so manifest itself. Approval and disapproval are never wholly "undirected." When we experience them we are more or less aware that we are "going for" something.

Now does this description of a moral valuation make it determinate enough to be the subject of a special historical study? I confess to thinking that even now its nature

is left rather vague. Disinterested praising and blaming directed to an object is common to morality, science, art—in fact to all valuation which has anything like a public opinion behind it. Even the limitation that it is such valuation as is applied to conduct

America, South : Brazil.

Schmidt.

Indianerstudien in Zentral Brasilien. By Dr. Max Schmidt. Berlin : Dietrich Reimer, 1905. Pp. iv + 530 ; 281 text pictures, 12 Lichtdruck-Tafeln. 25 x 17 cm.

59

Within the limited space of a short review it is impossible to do justice to a book of more than 400 pages. There are, however, a few points of paramount importance in Dr. Schmidt's work, and it is upon these that I will dwell, though it be at the risk of giving an erroneous impression of the book as a whole. His journey can be divided into two parts : first, that to the Bakairi of Rio Novo and the Kulisehu ; second, that to the Guato, a tribe inhabiting the upper lakes of the Alto Paraguay. This latter trip, though of shorter duration, is certainly the most interesting, as it gives us new material about a comparatively unknown people.

The Guato* are characterised physically by the relatively weak development of the lower extremities, a fact that may possibly be connected with their mode of life. The

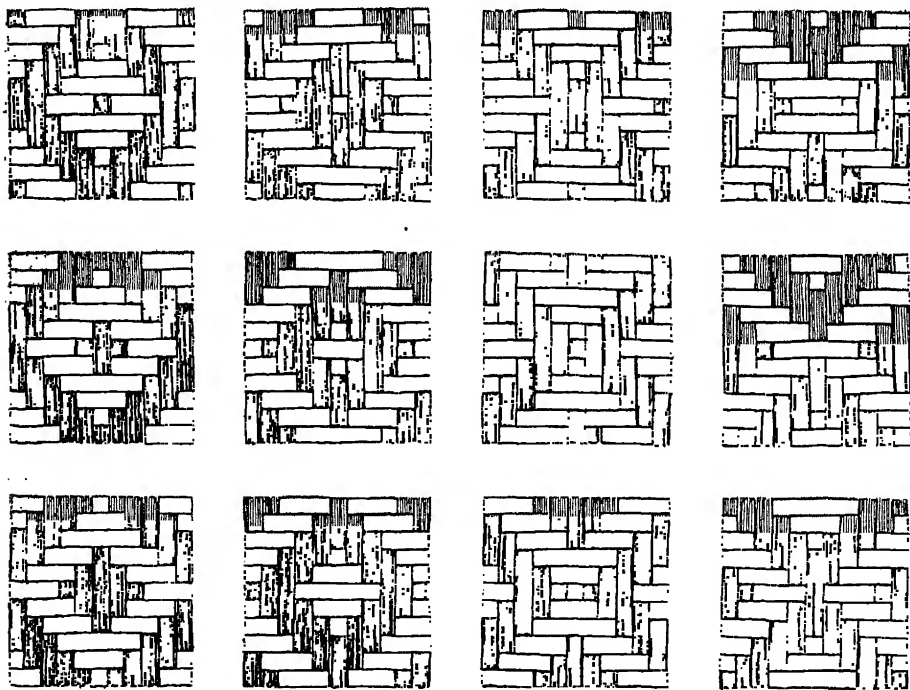


FIG. 1.—THE TWELVE POSSIBILITIES OF TEXTURE-UNIT COMBINATIONS.

nature of their country, with its labyrinthine waterways, makes walking unnecessary if not impossible. For this reason nine months of the year are spent in their canoes, thereby eliminating all muscular development of the legs. During the short dry season only do the scattered Guato families live on land in poorly constructed houses. From the above it is self-evident that the canoe should be the object most commonly used. It is a simple hollowed-out tree stump, at one end of which sufficient wood is left to serve as a seat. For propelling, the Guato uses, in addition to his oars, a forked pole called "singa" in Portuguese. The spear, generally about 319 cm. in length, consists of a wooden staff with a bone or iron head. It is employed in giving the finishing thrust to the wounded animal. The bow is made of Parandá-palm wood, and is wrapped around with cipo ; the bow string consists of a thick Tucum-palm thread, but its name

* By the same author, *The Guato*, *Zeit. f. Ethn.*, 1902 (Feb.).

matšagátir (literally gut string of *Mycetes*) points unquestionably to a time when all the bow strings were made of this latter material. The nature of the arrows, as well as their method of manufacture, depends upon the kind of wood used, *i.e.*, whether of the *cambayuva* or *Uba* cane. If the *Uba* cane is used (*Kerbhölzer*) small pieces of wood are always to be found driven into the lower end of the shaft. Six kinds of arrow-heads are enumerated by Dr. Schmidt: (1) simple wooden head; (2) notched wooden head; (3) thickened wooden head; (4) *Tacoara*-cane head; (5) bone heads; and (6) harpoon with bone head. Deserving of mention is the unique "*Tonkugelbogen*" (putty-ball bow) employed in shooting smaller birds.

The linguistic material is very valuable, consisting of 500 words. Schmidt sought to eliminate all mistakes by asking his Indian friend to converse with him slowly and distinctly in her own language as if he were a stranger who had called upon her, and then to translate the words into Portuguese. In this manner he avoided mere Portuguese translations and turns of speech that are in reality foreign to the Indian idiom. What differentiates the Guato from the speech of all the other known South American tribes is its simplicity in word and sentence structure. A relatively large number of its words are formed by directly prefixing *ma* to a monosyllabic stem, and so large a number of its polysyllabic words can be traced to monosyllabic ones, that Dr. Schmidt deems it permissible to consider the entire vocabulary as of monosyllabic origin. He adds, "the diverse ideas that go to form a sentence represent but a motley mosaic of monosyllabic roots that in varying combinations may take upon itself verbal, nominal, pronominal, or participial functions. The great difficulty in the explanation of such a linguistic mosaic lies in the phonetic changes which the roots undergo, dependent upon the preceding and following words." In the case in which the same word has different meanings the Guato differentiate between them by accentuation. All the letters of our alphabet are present with the exception of *l*, *s*, and *z*. The only double consonants appearing are *tš*, *dž*, and *dy*. The phonetic changes play a great part in the language, and, as examples, I would like to quote the following:—"Consonants suffer a distinct softening, *f* becoming *b* before *k* and *t*; *tša da bo* becoming *ma te ya bo*; *ma tši i ko*, *ma ton yi ko*, &c." Schmidt concludes by saying "that even of the simplest roots one cannot know with certainty whether they have not already passed through a long evolution."

About the juristic conception among the Guato Dr. Schmidt was not able to gather much material. The Guato are monogamous, although there seem to be well-founded evidences of a former polygamous stage. The term for the elder brother differs from that for the younger, that for the elder cousin being the same as that for elder brother, &c. Individual property is almost everywhere recognised. Investigations of a similar nature were made among the tribes of the *Kulisehu*. Dr. Schmidt has, by ingenious schematic tables representing the succession of hammocks in the houses, greatly simplified our understanding of this somewhat intricate problem, although too few facts were gathered to allow any general conclusion. The study of the succession of the hammocks, their number, and their owners enabled him to detect three interesting points:—First, that

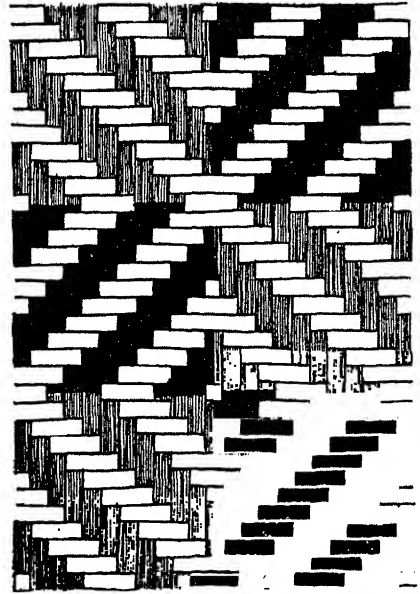


FIG. 2.—SOME OF THE BASKETRY PATTERNS.

the inhabitants of one and the same house represent a definite family group, which, in turn, contains single independent families; secondly, the man moves into the house of his wife at marriage; and, thirdly, an apparent exception to the rule of admitting non-members of the family group into the family home is made in the case of that person only who is recognised as the head of the family.

We have retained for the end what we consider the most interesting and important chapters in the book, those on "*Geflechte und Weberei der Guato*," and "*Geflechte und geflechtsornamentik im Schingu Quellgebiet*." In the first are contained in detail the matting woven from the feathered leaves of the Akuri palms. It is the great merit of Schmidt's work on this subject that he attempts to derive from the nature of the material both the method of manufacture and the kind of ornamentation. "The essential point in '*Fiederblatflechtung*' (feathered palm textiles) as in '*Fächerblatflechtung*' (fan-leaf textiles) lies in the fact that two numerically equal

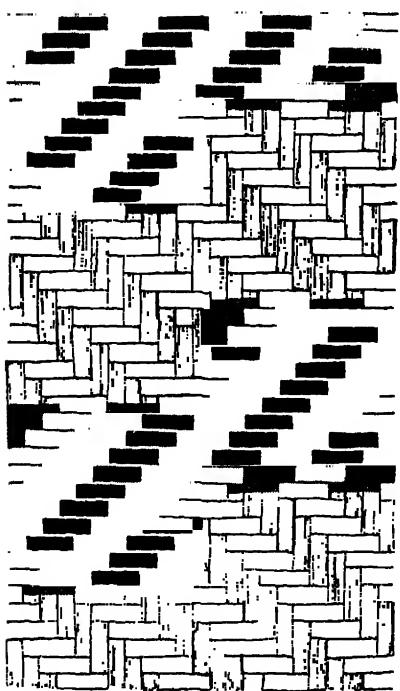


FIG. 3.—THE MEANDER PATTERN.

We have seen that of the two varieties of palm, the feather-leaf employed among the Guato does not give rise to any other ornamentation save that of the vertical and horizontal lines. In the Schingu area, however, the feather-leaf palm is not found, and the fan-leaf (the Buriti palm) usurps its place. The primary type of the texture thus obtained is formed by the simple plaiting of two large palm leaves in such a way that the fingers of both leaves cut each other horizontally, making a rectangular figure. This is the texture unit (*Geflechtseinheit*), as Schmidt calls it, because all figures added to this one in the course of plaiting must necessarily retain this form. The entire ornamentation of the basketry owes its origin to the coming together of three rectangular figures, in one common point, and the great difference between the feather- and fan-palm lies in the diverse manner in which the separate stripes of these two rectangular figures meet. In Fig. 2 some of these combinations can be seen, the texture units also being definitely outlined.

"(*Fiedern*) of one group always skip an equal "number of those of the other." This unit (*Geflechtseinheit*) may consist of one, two, or three meshes, but three is generally taken, one and even two-meshed basketry not having sufficient consistency. The two possible patterns thus arising, *i.e.*, the vertical and horizontal rows of meshes with their transitions from one to another—a transition that takes place either in the top or bottom rows—are then further discussed and elaborated.

There is also another manufacture akin, both to the matting and to the weaving, to be found among the Guato. We find large rush-mats made in such a manner that many horizontal rush-threads are kept together by threads crossing them at right angles. The chief principle employed is that the entire object is worked out of one continuous thread. Dr. Schmidt calls this the "*Doppel Faden*" method, and finds it prevalent over all of South and North America. Weaving is confined to the wristbands, worn to protect the arm against the recoil of the bow, and to the mosquito protectors.

Let us now return to the textiles (*Geflechte*).

By reckoning out mathematically how many combinations can be obtained, twelve possibilities were found (cf. Fig. 1). Dr. Schmidt then goes on to show how all four contiguous texture-units have one common point, in which they meet just as the corresponding points of the rectangular system. "In this phenomenon is contained the explanation of the development of the symmetry characteristic of the rich ornamentation of South America." Anyone who will take the trouble to examine not merely the South American basketry, but that of other countries as well, will unquestionably find these words to hold true wherever the same or similar material is used. As an example for the suggestiveness of this theory let us take the origin of the meander pattern (Fig. 3) out of the regular ornamentation, through an accidental shifting of the common point of meeting. Personally, I can find no flaw in Dr. Schmidt's theory, and I see no reason why it should not find general acceptance among all ethnologists. The latter part of the chapter on textures is taken up with a concrete elucidation of the points put forward. Everything is worked out mathematically—given the starting point and the end (both of which can be easily obtained), and keeping in mind the texture-unit, the patterns with their variations develop with a mathematical precision. The influence of this ornamentation upon the entire artistic thought of the people is apparent everywhere; on the calabashes, masks, combs, drawings, &c. Dr. Schmidt has published a short paper on the subject of ornamentation in *Zeit. für Ethnologie*, 1904, and to that as well as to his book I refer all those whose interest has been awakened in this new and, as it appears to me, correct theory.

PAUL RADIN.

India.

Crooke.

Things Indian. By William Crooke, of the Bengal Civil Service (Retired). London: John Murray, 1906. Pp. xi + 546. 23 × 14 cm. Price 12s. nett.

60

This is an excellent supplement to the well-known *Anglo-Indian Glossary* of Sir H. Yule and Burnell (familiar to us as "Hobson-Jobson"), which was re-edited by Mr. Crooke in 1903. To anthropologists the articles of most interest will be those on Amulets, Amusements, Arms, Astrology, Bamboo, Banyan, Bathing, Birth-rites, Carts, Chess, Children, Dancing, Dead (Disposal of), Demonology, Divination, Dog, Dolmen, Drama, Dress, Embroidery, Emigration, Etiquette, Eurasian, Evil Eye, Fair, Fakîr, Falconry, Festivals, Fire-worship, Fish—sacred, Folk-Tales, Food, Footprints—sacred, Forest Tribes, Fruits, Furniture, Gardens, Gipsies, House, Human Sacrifice, Idolatry, Infanticide, Intoxicants, Jewellery, Johar (lit. "taking one's life"), Juggernaut, Lât (pillar), Leprosy, Magic, Marriage, Medicine, Monastery, Music, Names, Oaths, Omens, Opium, Ordeals, Pariah, Pilgrimages, Pinjrapole (animal hospitals), Plague, Poisoning, Polyandry, Polygamy, Pottery, Prayer-wheel, Processions, Râjâ, Rice, Rosary, Sacrifice, Ships, Slavery, Snakes, Sun-worship, Suttee, Symbolism, Tattooing, Tea, Temple, Thuggee, Tombs, Tope, Trade, Twice-born, Village, Wells, Wine, Witchcraft, Wolf-children, Woman, Wood-carving, and Writing; besides the articles on the religions, certain races and sects, and those on Agriculture, Irrigation, Cattle, and several animals.

Mr. Crooke is an admirable compiler. He possesses an extensive, and probably unsurpassed, knowledge of the literature on modern India, and few men would be more qualified to put forward generalisations on such vexed questions as the origin of caste, the distinctions between magic and religion, the formation of the Indian races, and so forth. Yet, as not infrequently happens, the one man who knows most shrinks most from dogmatism and is content to lay the facts lucidly before his readers. In these pages we find no showy theory of caste based on a lofty disregard of facts and a low opinion of those who did yeoman service in the fields of Indian anthropology. It is one of Mr. Crooke's great merits as an author, that nothing is modified or concealed in

order to support a theory or maintain a hypothesis. But Mr. Crooke is far more than a mere compiler. He describes these articles as "discursive notes," but many of them are perfect little essays, admirable in style and arrangement, on the subjects with which they deal. Thus under "Râjâ" we have an excellent account of regal titles, of coronations, rites at accessions, and regalia.

It would be easy to point out omissions in a work like this, which might be expanded into almost as many volumes as there are now articles. Thus, under Râjâ, no mention is made of the frequent custom that at coronation the monarch's suffix should be changed, and it is open to doubt whether the principle of the Hindu monarchy is elective, at least in Northern India. The Hindu conception of the kingship approaches our own very closely in this respect, restricting the succession to the eldest son (with some interesting exceptions) by constitutional usage, instead of leaving the crown to be scrambled for by the various descendants of the late ruler in the Moslem way. Under "Music" it may be noted that it was the *late* Râjâ of Jind who had a regular bagpipe band, and he carried his devotion to music so far as to name new villages after musical modes—a fact likely to cause future students of place-names no little worry. It is interesting to learn that Pariah, or Paraiyan, in Madras, means drummer; the word apparently reappears as Pirlhâñ or Bharâñ in the Punjab—right on the north-west frontier of India—where they are the priests of the well-known Muhammadanised saint, Sakhi Sarwar, who originated probably in an ancient cult of Shiva.* Are the Parhaiyas of Chota Nâgpur, mentioned on p. 352, connected with the Pirlhâñ or Paraiyan in any way? Under "Suttee" mention is made of instances of male immolation, but "not of the Suttee type." It may, however, be suggested that widow *satî* is only a particular case, which has shown great vitality, of a general custom whereby at death all a person's dependants and belongings were sent along with him to the other world—instances of which, we fancy, occurred among the Franks. Under "Human Sacrifice" it might have been noted that the Pisâchas were eaters of human flesh, as Dr. A. H. Grierson has recently pointed out in *The Journal of the Asiatic Society of Bengal*; while we may add that cannibalism is said to have survived in the Muzaffargarh district of the Punjab (on the Indus) as late as the beginning of the nineteenth century. But if petty additions could thus easily be made to Mr. Crooke's work it is difficult to find errors in its pages, and the only instance detected is the apparent identification of Gandhâra with South Afghânistân, when North-East would be more correct, though Gandhâra really lies in British territory and outside the modern kingdom of Afghânistân.

In conclusion, we may take this opportunity of pointing out to readers of this journal that a valuable cross-index to Hobson-Jobson will be found in *The Indian Antiquary* for 1900, *et seqq.*

H. A. R.

Turkestan.

Meakin.

In Russian Turkestan. By Annette M. B. Meakin. London: Allen, 1903. Pp. xvii + 316. 20 × 13 cm.

61

Miss Meakin is a well-known lady traveller and has explored many lands and studied many peoples. She has travelled in Morocco, among the Tartars in Kazan and the Crimea, among the Arabs in Egypt, and among the Turks in Constantinople and Palestine. From a traveller so well equipped we may expect a book full of the most valuable information to the anthropologist, about a country so interesting and so little known to Europeans as Russian Turkestan. Before its conquest by Russia in 1867 the few European travellers who penetrated into this inhospitable country mostly came to an untimely end at the hands of the inhabitants, and even now Russians jealously guard the country against the entrance of foreigners. Miss Meakin and her

* Some details regarding the Bharâñs will be found in Ibbetson's *Punjab Ethnography*, § 523.

mother, however, succeeded in obtaining the open sesame and were assisted and treated in the most generous way by the Russian officials. The result is this most interesting book.

The predominant race in Turkestan is the Sarts, who appear to be a cross between the Mongol Usbeks and the Persian Tajiks. The Tajiks are said to have been in Turkestan before the Usbeks arrived, but the custom among the Sarts of purchasing Persian wives from the Turkoman brigands in pre-Russian times must have resulted in a strong Persian infusion in the race.

The Sarts belong to the strictest sect of the Mohammedans, and the seclusion of their women is of the most stringent character. Seeing that no male traveller had the slightest chance of knowing anything about the women or their life, it is fortunate that Miss Meakin, as a lady traveller, was able to obtain this information. One of the most valuable parts of the book is the description of the women, their homes, dress, and manners and customs. Polygamy is common in Turkestan, but polyandry appears to be unknown. There are no old maids, because, as the authoress explains, the husband, if dissatisfied with a wife, has no difficulty in divorcing her. A divorce can take place by a public statement of mutual consent. The divorced woman keeps the children till they are seven years of age, when they are thereafter supported by the man. A divorced woman's position in society is as good as that of an unmarried girl, and she may, and frequently does, marry again. Women are usually married at twelve years of age, but men do not marry before sixteen.

Turkestan, notwithstanding its elevated position, appears to be a very fertile country. There are important chapters in Miss Meakin's book on the trees and fruits grown in the country and on the cultivation of cotton and silk. American cotton has been introduced by the Russians, and to such an extent have they developed the cotton-growing industry that it is displacing most other forms of cultivation, and most people will be surprised to learn that in the production of cotton Turkestan is surpassed only by America.

Anyone who wishes to get up-to-date information about Turkestan, well classified and clearly and pleasantly written by a careful and accomplished observer, cannot do better than consult Miss Meakin's excellent work.

J. G.

Africa, East.

Hayes.

The Source of the Blue Nile. A Record of a Journey through the Soudan to Lake Tsana in Western Abyssinia, and of the Return to Egypt, by the Valley of the Albara, with a Note on the Religion, Customs, &c. of Abyssinia. By Arthur J. Hayes, L.S.A. (Lond.), and an Entomological Appendix by E. B. Poulton, LL.D., F.R.S. London: Smith, Elder & Co., 1905. Forty-six illustrations and two maps. Appendix. Pp. xi + 315. 22 x 14 cm. Price 10s. 6d.

This book is of considerable interest, both from a political and anthropological point of view. The author shows that Abyssinia possesses great commercial advantages, but that, if influences hostile to Great Britain became dominant in Western Abyssinia, a danger to the Soudan—and not to the Soudan only—would arise, the seriousness of which few people at home rightly realise. In MAN we cannot touch upon these political views, only recalling the fact that at the time of the Fashoda crisis we were on the verge of a European combination which would have taxed all our resources to combat, and, only a few months ago, we have reason to believe that a foreign power expended more than a hundred thousand pounds in trying to obtain a footing in Western Abyssinia. Our Government rarely takes a warning, but some day, perhaps, this one may be recalled with regret.

To turn to the book itself, the author has given an exceptionally good account of the incidents of travel and camp life. He has also taken the trouble to study the

literature of his subject, and his references are of great value. The illustrations are good, and we would especially call attention to the photographs of the frescoes in the church at Korata, and the interior of the church at Bhardar Georgis (pp. 120, 154).

It is, however, especially to the anthropological notes throughout the volume, and the exceedingly valuable notes on the religion, customs, &c. of Abyssinia, that we would call attention. It will surprise many to learn that some hundreds of thousands of Jews did not follow Moses across the Red Sea, but went west, down the Blue Nile, to found a kingdom of their own, which they called Saba. These were the original Abyssinians.

A manuscript, giving details of all this, was appropriated by the English at the capture of Magdala, but this, after reaching the British Museum, was stupidly returned to the Emperor John. The original of this manuscript had remained 1,700 years in an island of Lake Zouai, whose inhabitants are still of the purest Jewish type, although they were christianised at a very early date.

The ecclesiastical art of Abyssinia is used for devotional purposes. The notes on nuns, clergy, sacred writings, fasts, marriage contracts, and exorcists, are extremely interesting, and should be read with care by all anthropologists.

Dr. Hayes' book is not one from which quotations can readily be made. It requires careful study, and quotations would give but a small idea of its value.

The author is to be congratulated and highly commended for his interesting work.

R. W. F.

PROCEEDINGS OF SOCIETIES.

Monaco.

Prehistoric Anthropology.

The Thirteenth International Congress of Prehistoric Anthropology and Archaeology, Monaco, April 15 to 22, 1906.

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The thirteenth session of the International Congress of Prehistoric Anthropology and Archaeology was held at Monaco from April 15 to 22, under the patronage of the Prince of Monaco, with Dr. Hamy as president. Among the many distinguished members present were Sir J. Evans, MM. A. Gaudry, Cartailhac, Capellini, Pigoriori, Dr. Verneau, Dr. Capitan, Abbés Breuil and de Villeneuve, Dr. A. Evans, Professors O. Montelius, Ray Lankester, S. Reinach, M. Boule, and Rutot.

The first morning sitting was devoted to eoliths and the palæolithic period, but some papers which should have been interesting were not read. M. Rutot described his own conversion from incredulity to belief in the human origin of eoliths. Sir J. Evans asked why no bones had been found to prove the case. Abbé Breuil noted the extreme rarity of any bones in the early gravels. M. Boule distributed a reprint of his paper in *L'Anthropologie* (March-April 1905) on the Mantes pseudo-eoliths, in which he allows that "it may be objected that iron harrows must produce shocks similar to blows directed by a human hand." He had found "eoliths" in Oligocene and Miocene gravels of a torrential character in Auvergne and other parts of France, but considers them natural. "As a palæontologist he believes firmly in the existence of tertiary man and does not doubt that traces of him will one day be found in some part of the globe, but the traces must be of a quite different value to the eoliths in order to be convincing."

Dr. Boursoul described the Chellean implements he had found at le Moustier* in the second layer from the top, among those of the Madeleine period. As, from their patina they were evidently *in situ*, he thinks them a later return to the *coups de poing*, and not (as had been suggested) that they had fallen from the plateau above. M. S. Reinach said that the Chellean implement, once discovered (and it was one of the great discoveries of the world), was never discontinued, and other speakers agreed

* See account of his work there in *L'Homme préhistorique*, July, 1905.

that they are found in later sites, either picked up and used again, or the shape adopted by later makers.

The caves of Baoussé-Raoussé or Grottes de Grimaldi were visited by the Congress, and the Grotte du Prince was described on the spot by the Abbé de Villeneuve and M. Boule. These caves, a mile east from Menton, are in the cliff close to the rocky shore and 35 to 50 feet above the present sea level. In the Grotte du Cavillon, M. Rivière found, in 1872, the skeleton known as *L'Homme de Menton*, now preserved, just as it was discovered, in the museum in the Jardin des Plantes at Paris. The cave called Barma grande was excavated by M. Jullien about 1884, but without sufficient care in identifying the exact position of the objects found. The Grotte du Prince and Grotte des Enfants, however, have been explored at the expense of the Prince of Monaco, with the most interesting results.

The Grotte du Prince, the largest and most accessible of the caves, is also the lowest in level, its earliest *foyer* being almost immediately upon an ancient sea-beach, and eleven metres above present sea level. No human bones have yet been found here, although there are some sixteen *foyers* with implements. The lower ones are as follows :—

C. Contains fauna of a cold climate, but is archæologically Mousterien as in D. *Canis lupus*, *Hyæna spelæa*, *Cervus tarandus*, *Cervus (dama) somonensis*, *Cervus elaphus*, *Bison priscus*, *Bos primigenius*, *Capra ibex*, *Ursus spelæus*.

D. In this series, *silex* begins to replace the quartzite, grit, &c., used for implements in the lowest beds, and the hot period fauna ends. *Hippopotamus amphibius*, *Rhinoceros Merckii*, *Elephas antiquus*, *Sus scrofa*, *Equus caballus*, and a shell, *Cassis rufa* (Linn.), a species from the Indian Ocean.

E. The implements correspond with those of Tasmania. They resemble the Mousterien, but the flakes chipped on both sides, especially characteristic of le Moustier, are absent, and they seem more advanced and developed.

Grotte des Enfants.—The lowest *foyer* here is about twenty metres above sea level, and touches the rock floor of the cave. Over it is a layer containing *hyæna coprolites*. The principal contents of the *foyers* are :—

B. A female skeleton with edible shells strewn over it. A rounded pebble of natural iron near the right shoulder.

C. The *foyer des enfants* with children's bones, discovered by M. Rivière.

D. Contains very small and delicate implements and flakes.

E. Flakes and implements with notched sides. Simple flakes with points skilfully obtained and often much retouched, very characteristic of the palæolithic period.

F. At this period wood must have been used for implements. There are few bone objects. *Pointes à cran* of *silex*, mistakenly thought similar, and those of *Laugerie Haute*, which are at the end of the *Solutré* period.

G. Hammer-stones, pierced shells, flattish rubbing pebbles, an implement made from an eland bone, and scrapers and graters characteristic of the reindeer period.

H. Interment. Male skeleton lying on back at full length with hands on breast. Small shells (*Nassa neritea*) round the head, canine teeth of deer pierced for suspension, and flint implements strewn round the body. *Cro-Magnon* type.

I. Skeletons of an old woman and a young man, negroid type, lying on their sides huddled together. The man has four rows of the *Nassa* shells round his head. Flint chips round.

K. Bone points of the post-Moustier, but pre-Solutré period.

E. Small whitish flakes.

From the bottom to the top this cave corresponds with the pre-Solutré facies of Aurignac (H. Garonne). The industry is fairly uniform, and the same as that in the post-Moustier layers in the series of neighbouring caves.

The meeting on the following day was occupied chiefly with papers on these caves.

Dr. Verneau read one on the peculiar negroid type which he proposes to call *l'Homme de Grimaldi*, to distinguish it from *l'Homme de Menton*. The head is negroid, very prognathous, with wide face. The projection of the heel is enormous, and the long fore-arms are also negroid, but the pelvis is European, and the dentition like the Australian. He had found the same type in some ancient burials in Italy, and saw two survivors (not dark in colour) in a remote mountain village near Turin. The neolithic negroid type found in Brittany appears to be similar. Dr. Verneau considers that these cave-burials were "undoubted burials in cavities made on purpose and undoubtedly quaternary."

The contents of the caves are in the Anthropological Museum at Monaco, labelled by M. Cartailhac. M. Boule and Dr. Verneau are bringing out full reports for the Prince, but they will be distributed privately and not sold.

Dr. Capitan gave a vividly descriptive lecture with lantern slides on the prehistoric caves, with drawings or paintings of which fifteen are now known—ten in France, four in Spain, and one in Italy. He showed photographs from the originals and also the admirable copies by Abbé Breuil, chiefly from the caves of Combarelles, Font de Gaume, Pair non Pair, and Marsoulas. The mammoth, bison, reindeer, cave lion, bear, and horse are represented in these incised drawings, and must have been known to the artists, the style being similar to the drawings on ivory of the Madeleine period. Strange anthropoid beings and tectiform objects supposed to be huts also appear, and in Combarelles there are some well-drawn human figures. The caves are low and dark winding passages in calcareous rock, Combarelles being 283 metres long, and the drawings usually begin some way from the entrance. As they are chiefly of animals which would be hunted as game, M. Reinach supposes the object was to exercise a magic attraction on those of the same species. Natives of Central Australia paint on rocks or ground the animals they wish multiplied.

The Bronze Age in Sweden was the subject of a discourse by Professor O. Montelius, with slides illustrating the different modes of interment. He distinguishes three periods, and in each the male and female burials differ in details.

M. Dechelette spoke on the distribution of deposits of the Bronze Age in France, of which 620 are known, mainly on the west side near the Atlantic and the English Channel. There are few near the Pyrenees or Mediterranean. The distribution of gold ornaments in France follows that of bronze, and a great quantity of gold objects has been found in Brittany.

M. Flamand, in a paper on Ancient African Sites, said that Mousterien implements have been found *in situ*, but as yet none of Solutreen type.

Dr. Montané, of Cuba, said that primitive man there, as found in the cave burials, was of a negroid type similar to that of Grimaldi.

The Prince of Monaco gave the Congress a splendid evening reception in his palace, and the administration of Monte Carlo had a special opera and a concert for the members.

There was an excursion to Grasse to see a number of *dolmen sous tumulus* and some ancient fortified sites in that neighbourhood. M. P. Goby, of Grasse, is the authority on them. Dr. Allen Sturge, of Nice, kindly prepared an excellent descriptive catalogue of his magnificent collection of stone implements, which was most instructive.

The illustrated work on the paintings in the cave of Altamira, which the Abbé Breuil is bringing out, will probably be published in the autumn.

The Congress meets next at Dublin in 1909. There is some prospect of the rules being altered to allow papers to be read in English, Italian, or German, retaining French for discussion, and for the summaries to be sent in previously.

A. C. B.



FIG. 1.—EXCAVATION OF THE S. TEMENOS WALL OF THE XI DYNASTY TEMPLE: JAN. 1906.



FIG. 2.—DISCOVERY OF THE COW OF HATHOR IN HER SHRINE: FEB. 7, 1906.

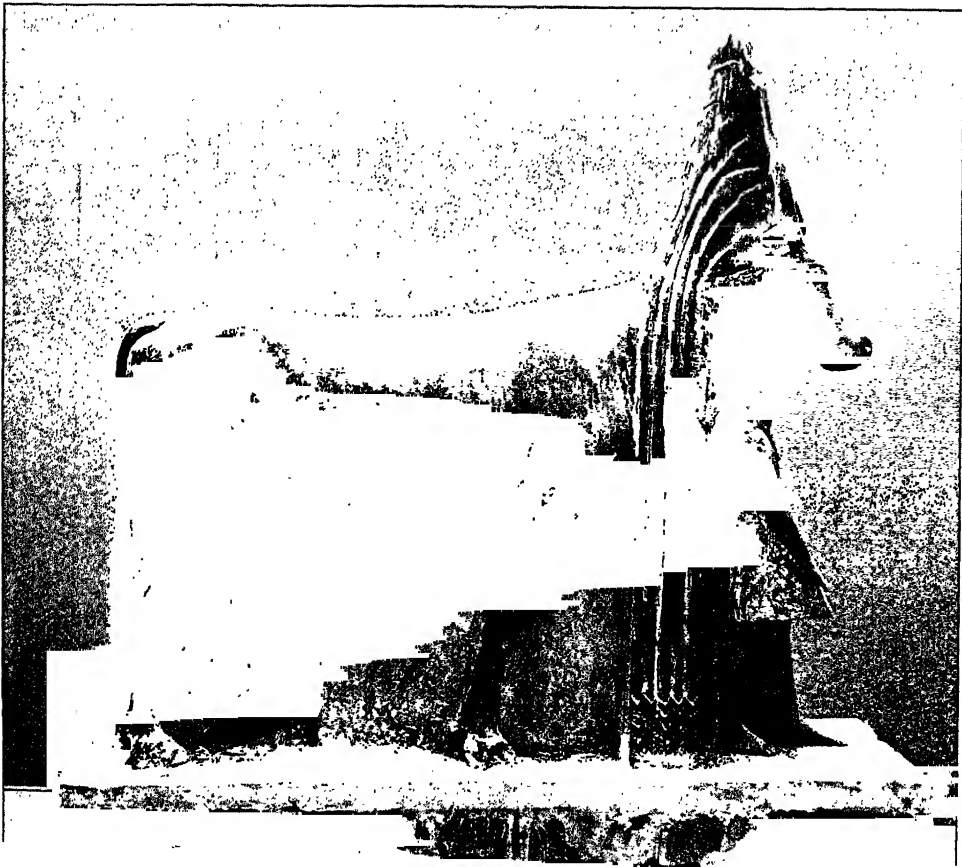


FIG. 3.—THE COW OF HATHOR.

ORIGINAL ARTICLES.

Egypt.

With Plate G.

Naviile : Hall.

Excavations at Deir el-Bahari, 1905-6. *By Professor Edouard Naville, Hon. D.C.L., LL.D., Litt.D., and H. R. Hall, M.A., F.R.G.S.*

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The excavations of the season of 1905-6 have steadily carried the work of the Egypt Exploration Fund at Deir el-Bahari forward towards its completion, but the end is not yet reached. There is much yet to be found at Deir el-Bahari, and if the experiences of the last three seasons are repeated next year, much to be found that is of the highest archaeological value. We therefore repeat the appeal made last year in MAN on behalf of the work of the Egypt Exploration Fund. During this, the third season of the work, we had the valuable help of Mr. C. T. Currelly, replacing Mr. Ayerton, who had left the service of the Fund.

The work of 1904-5 had consisted chiefly in the clearance of the central platform of the XI dynasty temple, which was discovered in December, 1903. The square edifice in the centre of this platform was then explained as the base of the funerary pyramid of the king Neb-hapet-Ra Mentuhetep, who built the temple. This explanation, which was tentatively adopted last year, has only been confirmed by the work of this season. As was anticipated, there is no other building between the square erection and the cliffs, which can have been the pyramid of King Mentuhetep, which existed at Deir el-Bahari in the time of the XX dynasty (Abbott Papyrus). (There is another claimant to the honour of having been his pyramid, at Dra' Abu'l-Negga, but the claim is probably erroneous.) The work on the platform was pushed back nearly to the base of the cliffs, and, again as was anticipated last year, has revealed in the position predicted* the sloping descent to the entrance of a rock-cut tomb, which, to judge by its position and size, is that of King Mentuhetep. This remains to be excavated next year.

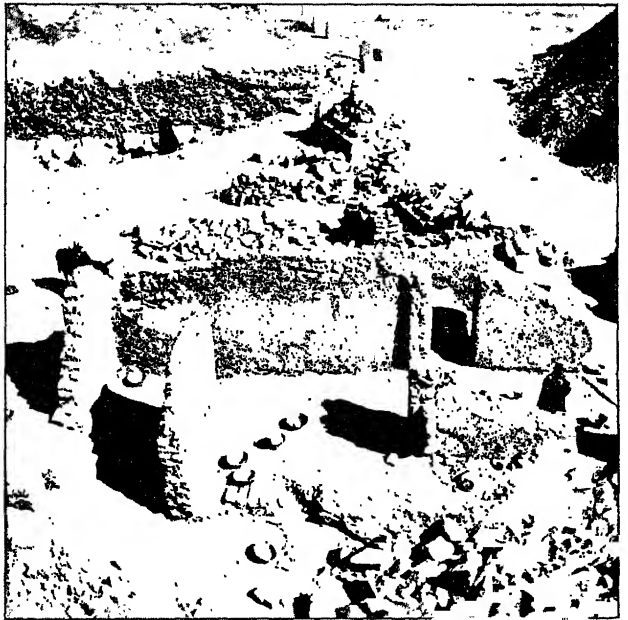


FIG. 1.—XVIII DYNASTY HOUSE IN SOUTH COURT.

Actually this was the last discovery of the season. The first work carried out was the completion of the excavation of the southern court of the temple, which was begun last year, and resulted in the discovery of the statues of Usertsen III.† In the course of this work the southern stone temenos wall of the temple was found (Pl. G., Fig. 1). It proved to be of the same style as the southernmost wall of the great temple of Deir el-Bahari, which wall was therefore shown to be really the north temenos wall of the XI dynasty temple. This southern wall was followed up for some distance eastward. At its junction with the boundary wall of the south court, some brick ruins were found,

* *Proc. Soc. Bibl. Arch.*, June, 1905, p. 180.

† MAN, 1905, 66.

which are probably of the XVIII dynasty (Fig. 1). The XI dynasty walls were certainly partly broken down when these houses were built. But they cannot be much

later than the XVIII dynasty, since the level on which they stand, only a few inches above the original level of the XI dynasty court, cannot have been seen, certainly, since Ramesside times. The houses are therefore certainly not later than the Ramesside period, and are probably earlier, since fragments of pottery found in the bricks seem to be of XVIII dynasty date, or may be even older. The photograph shows also the cross-wall of the southern court, the temple platform beyond, and, away to the right of this, the pillars of the south lower colonnade.

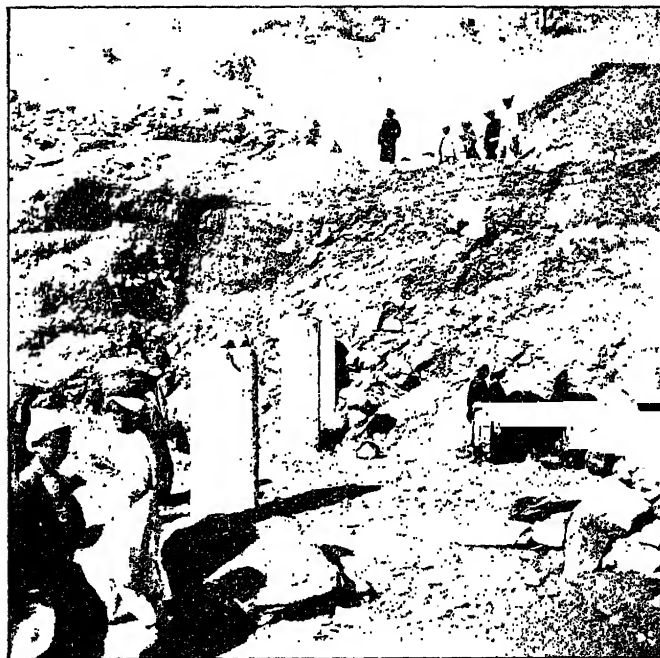


FIG. 2.—RUBBISH STRATA AT WEST END OF TEMPLE.

On the platform the plan of the portion of the temple behind (west of) the tombs of the priestesses was made out. It is merely the court or dromos of the (probably) royal

tomb, which has already been mentioned. In the court or avenue was found a large stele of Usertsen III, recording his gifts to the temple of Neb-hapet-Ra. The rock is artificially cut on either side down to the level of the platform, to make room for this avenue of approach to the tomb. On either side is a colonnade of six pillars. Three of these on the left-hand side are shown in the photograph (Fig. 2), which gives a good idea of the nature of the rubbish which covers the temple. Lying partly over the furthest pillar

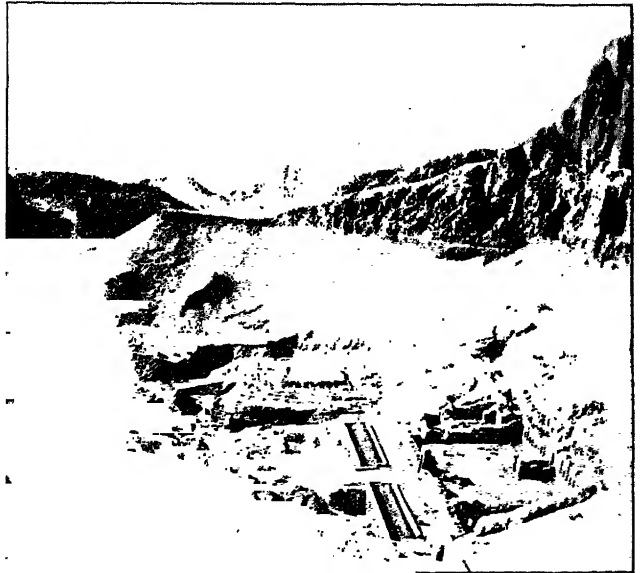
(which is half hidden by the second) is the mass of confused stone *débris* consisting simply of actual chips of the smashed stonework of the temple which covers the whole site. It is in this



FIG. 3.—THE TEMPLES OF DEIR EL-BAHARI : DECEMBER, 1904.

that the fragments of painted bas-reliefs are found as they were thrown where the Ramesside quarrymen left them after their work of destruction. To the left of this, above the two small boys with baskets, is the rock face, which turns inward, forming the beginning of the avenue to the tomb, immediately in the line of sight beyond the first pillar. Similarly in appearance immediately above the first pillar, we see a "pocket" of compact wind-blown dust, lying where it drifted up against the rock. Above this and the heap of *débris* which rises to the right, is a stratum of the same wind-blown dust upon which water has lain for a considerable period, coagulating it and rendering it almost as hard as cement. Above this are the tip-heaps of the modern explorers, Mariette and others. This layer of modern rubbish is shown in the photograph being cleared off the top of the ancient rubbish, the top layer of which is the water-hardened dust. This layer of dust which covers the actual *débris* of the temple must have taken centuries to form; as of course it settled down imperceptibly, but nevertheless is often several feet thick. This photograph will show how utterly impossible it is that the actual pavement of the temple can ever have been seen since Ramesside times.

In the course of last year's work the beginning of a building of XVIII dynasty date, at a higher level than the XI dynasty temple, and apparently built over part of it, was found at the north-western end of the platform. The work in this direction was stopped in December 1904, and was not resumed till the completion of the work in the Southern Court in January of this year. The building, which was much ruined, proved to be of the time of Thothmes III. In it was found a fine perfect statue of



a scribe, of the period of the XIX dynasty. It was a sort of forecourt, approached by steps (?) from the platform of the XI dynasty temple, to a small *speos* or rock-shrine of the goddess Hathor, which, with the image of the cow-goddess found in it, is the great discovery of the year. (Pl. G., Figs. 2, 3.)

The shrine was erected in the reign of Thothmes III, and the image of the goddess was dedicated by his son, Amenhetep II. The *speos* was cut in the rock and the sides and roof were covered as is customary with blocks of sandstone, as the natural rock is unfitted for sculpture. The roof is vaulted and painted blue with yellow stars, in the usual manner, to represent the vault of heaven. The walls are decorated with the customary scenes of offerings made to Amen-Ra and Hathor. The length of the chapel is 10 feet, its width 5 feet. Within it, when found, still stood the image of Hathor in her form of a cow, life-size, with a small figure of the king Amenhetep II, who dedicated it, advancing under her protection before her. The king reappears at the side as a boy, kneeling beneath her to be suckled. The goddess is advancing from out of the papyrus marshes, and a novel and rather fine effect of composition is given by the way in which the papyrus stems rise from beside her forefeet and, bending over

in the wind, blend their lines with those of her head and head-dress. She wears the high feathers of divinity, and the papyrus stems, bending over as they do, effectually support this head-dress, which otherwise might easily have broken off.

The modelling of the whole, and especially of the head and face, is superb. The cow is a splendid specimen of the Egyptian high-standing variety of domestic cattle. But, further, she is every inch a goddess as well as a cow. She is the divine cow Hathor, goddess of the West and more especially of Deir el-Bahari, in person, coming out from her mountain sanctuary, as she is depicted in the *Book of the Dead*. This is evidently the scene represented on the various paintings on linen depicting offerings being made to her, which have been found during the excavations.

The cow, which is of sandstone, is painted reddish-brown with black spots. The head, horns, and flanks have evidently been overlaid with gold. Other figures of the kind are known, notably the Saïte one in the Museum of Cairo, and a fine granite one at Florence; the head of a similar figure in pure white alabaster was found by us last year at Deir el-Bahari, and is now in the British Museum. But this is the first

time that an image of this kind has been discovered intact in its sanctuary. It is also the largest of the type known.



FIG. 5.—BIRD'S-EYE VIEW OF THE XI DYNASTY TEMPLE FROM THE CLIFFS OF DEIR EL-BAHARI.

Both shrine and cow have been removed to Cairo and have been set up in the museum, where also the splendid XI dynasty reliefs and the sarcophagus of the priestess Kanit from last year's work are now exhibited. The authorities of the British Museum have also speedily erected in the Egyptian Gallery the three granite statues of Usertsen III and the great Osiride figure of Amenhetep I, also found last year.*

This year's discoveries, as well as

coloured reliefs of the XI dynasty, from the last two years' work, will be shown at the annual exhibition of the Egypt Exploration Fund, which will be held, by kind permission of the College Council, at King's College, 160, Strand, W.C., from July 10 to August 4.

The progress of the excavations at Deir el-Bahari is well exhibited in the two photographs (Figs. 3 and 4) which show the two temples from the same point (high up on the ghafir's path to the Biban el Muluk) in December, 1905, and December, 1906. In the foreground (or rather in the *Abgrund*!) is the XVIII dynasty temple with its ramp, two upper colonnades and court, in front, of the entrance to the central *speos*. Beyond is the duller form of the XI dynasty temple, upon its rectangular platform. In the first photograph the pyramid base appears only partly disengaged from the superincumbent rubbish. In the second, taken a year later, the whole of the

* MAN, 1905, 66.

platform and pyramid base are seen cleared. Fig. 5 shows the temple seen in bird's-eye view from the top of the cliffs, 400 feet above it. This gives a good idea of the plan.

The completion of the excavations is fast approaching and the two temples will then be seen side by side and clear of rubbish and fallen rocks, as they were in the time of the XVIII dynasty. Except for Mariette's work in the Great Temple, the excavation of this remarkable site is entirely due to the Egypt Exploration Fund, to whose work the two temples will remain an ineffaceable monument, *ære perennius*.

EDOUARD NAVILLE.

H. R. HALL.

Africa, East.

Bramly.

The Bari Tribe. *By Captain Alwyn Jennings Bramly.*

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The Bari are a large tribe of Nilotic negroes whose territories extend into the Soudan, the Uganda Protectorate, and the Congo enclave. Formerly they were a large well-organised and warlike community possessing immense herds of cattle and cultivating broad tracts of country reaching back far from the banks of the Nile. Unluckily for them the Dervishes instituted raids far and wide through their land, and now they exist, a small remnant of their former strength, along a narrow strip close to the borders of the Nile. Journeying through their country the traveller is struck by the great number of deserted villages marked by circular rows of upright stones about 3 feet high, the sites of their former tukls or huts. These villages are generally found in open, park-like country, now, however, becoming more or less overgrown by thorn scrub. They possess practically no cattle, and their villages, confined as they are to the river banks, have not the stability of the old settlements, being built of reeds and mud only. The inhabitants grow millet, groundnuts, and sesame: the first in a good year more than supplies their needs; it is their staple food and drink, as *morissa*, the only intoxicating liquor of the country, is made from fermented millet; the old men live on *morissa* entirely and eat practically nothing. As a race they are fine and tall physically, the men averaging about 6 feet, but they are extraordinarily lazy and unenterprising even for Nilotics. Their women do all the work of cultivating the ground, the men only condescending to help in building their huts. They wear no clothes in their own homes, the women smearing themselves all over with a red clay, obtained from white ant hills, which, combined with sesame oil, gives them a fine polish. They have now become sufficiently civilised to wear "*americani*" cloth when they visit a station. The men do not hunt, and as the pastime of war has ceased to exist for them, the young generation has lost the habit of keen observation so marked in tribes accustomed to kill their daily food. They are absolutely useless as trackers or shikaris and know nothing about the haunts of game near their villages.

The Acholi and the Madi, their neighbours to the south, are, on the other hand, mighty hunters, organising great beats and driving the game before them into nets skilfully hidden in the long grass, behind which again are other natives ready to spear anything which may get entangled. They also kill elephants by surrounding a herd in the long grass and setting fire to it, spearing the wretched half-blinded beasts when they finally summon up enough courage to force their way through. Luckily this method can only be practised at one season of the year when the grass is high and dry enough to burn easily.

However, to return to the Bari, the latter do not seem ever to have hunted game, although in Sir Samuel Baker's time they were very warlike. They were essentially a pastoral people until the Dervishes killed all their cattle; now they cultivate a fair amount of land and possess a few goats only. In religion they believe in the power of their chiefs as rainmakers. On a man's death the widow rubs wood-ashes instead of

clay on her body, though this habit is by no means universal ; also I have known them put the dead mau's drinking gourd by the side of the path about 100 yards from the village and leave it there. When a woman is about to be confined, two sticks, with a bit of string tied from two trees about 6 feet from the ground, are put on each side of each path leading into the village in order, according to the native account, to keep out the evil spirits. At night, too, returning after dark, if the crops are ripe the unwary traveller will often be tripped up at the entrance to the cultivation from the jungle by the grass, which has been tied across the path for the same reason, *i.e.*, to keep out the devils.

As to rainmakers, of course, the chief who lives near a hill has a greater reputation than he who lives in the plain. The position of a rainmaker is precarious, however ; he has great power as long as the rain behaves within bounds, as he can always get more goats slaughtered up to a certain amount and feast on them. But there comes a time when the need is too great, and he is given a last chance. Then an ox, if they can afford it, is slaughtered and a great feast prepared, and some of the blood with some round pebbles is put in one of the hollowed stones used by the women for grinding corn. This is left on one side, I presume as an offering to some higher power. The feast is held with much drumming ; at its conclusion, on a given signal, amid dead silence, all retire to their huts, and not a sound is made till morning. If no rain comes in three weeks from that day the rainmaker is killed and his son rules in his stead, his cattle being divided among the villagers. Rainmakers also claim the power of keeping off rain. I have seen two instances of this, one successful and the other not. In both instances they tied up a small wisp of grass to form a broom and swept the air with it, whistling at the same time, thus sweeping the threatening thunderstorm off the horizon. In the first instance I was on the track of an elephant and a very ugly storm threatened ; the old chief who was with me picked a wisp of grass and literally swept it off the sky. I got the elephant. The next time was not so successful, perhaps because they were only sons of chiefs. Anyhow, we were encamped in a dry, marshy spot after a long tiring day, disinclined to move a step further ; a storm came up, but no sweeping or whistling would persuade it to move on. I had 30 inches of water in my tent that night.

The Bari live in the thick of the mosquito country, which may account to some extent for their laziness, as the mosquitos compel them to spend their whole nights drumming and dancing in the smoke of their fires. The neighbourhood of a Bari village in the mosquito season is a thing to be avoided. I am glad to say the population is increasing rapidly, so that in time the destruction caused by the Dervishes will be compensated.

There is no limit to the number of women they can marry, except that imposed by their means, and the *mal* or dowry paid by the men is fairly heavy, about £10 worth of goats and cloth. This sum prevents any but the chiefs marrying many wives. Parents appear to be fond of their children. The great majority of the Bari are now either in the Uganda Protectorate or in the Soudan. A few are in the Congo enclave. Their neighbours on the north are the Dinka, on the west the Makraka and Bombé ; on the south the Kuku, the Madi, and Acholi ; and on the east the Lokoya and the Berri. Of these only the Lokoya can be said to be in any way related to them. In pre-Dervish days most of the Bari lived on the west bank of the Nile, but they do not like the form of government at present in force there. A very few enlist in the King's African Rifles ; they are perfectly loyal and in hand, but they prefer their wives to earn their food for them rather than to do anything themselves. They wear no lip ornaments. Both men and women shave their heads ; they do not knock out or file their teeth. If a woman commits adultery she is at once killed, or rather was before British rule came ; the man was killed too if caught in the act, otherwise he was fined so many goats,

according to the value of the woman. Their dances are accompanied by clapping of hands. Their chiefs have very gaudy war dresses, ostrich feather head-dresses, and leopard skins over their shoulders; they use a sort of white earth to ornament themselves, and present altogether a very fine appearance. They are armed with four to six light throwing-spears and a light shield. They say when a man is dead he is dead, but the fact of putting a dead man's gourd outside on the village path seems to show they have some sort of belief in the hereafter. No one chief is supreme now; the father of Kawadjo at Gondokoro was supreme when alive.

A. JENNINGS BRAMLY.

Africa, West: Yoruba.

Parkinson.

The Legend of Oro.* *By John Parkinson.*

In the olden days Olorun made six people, four men and two women, to whom after a certain time children were born, but these children always died. 66

And the people said to Olorun, "O Olorun, how is this; you made six people, and, although children are born, they never live?" So they said, "We will find out another god who will let the children live."

Now amongst the four men, two were Babalawo (a priesthood who use the palm nut as a means of divination).

Then said the Babalawo, "Olorun is your father, but you must have some 'idol'† to worship too." The others replied, "We are ready, let us know the name of this god"; and the Babalawo replied, "It is Oro, you must worship him."

So the Babalawo made the Oro and brought it to the others and said, "You must give food every day." They answered, "That is good, but how shall we make him talk if we want anything of him?" To this the Babalawo replied that when the food was given the people should dance, and sing, and clap their hands. And so doing, the Oro began to talk, saying,‡ "Baba ma mu-o" ("O Father don't take them"). Since the people did this none of their children died, but the women were hidden in the house. Slowly the numbers of the people increased, and after a time they thought they would like to have a king, and they made a king. The king said, "I will worship only Oro, the god that makes us populous."

When the time of the yearly feast was come the king gave a bullock to be killed, and he said, "I am king, and I do like a king. All my wives are to be present when Oro sings." And the wives were brought, and the bullock was killed, and the people danced and sang.

Then the king said, "I am king; how is it that common wood can talk and say "Baba ma mu-o"?"

But when Oro saw that women were present he kept silence. Then said the two Babalawo, "It is against the rules that women should be present when Oro is made, but since you are king we could not dictate to you at first, but now you yourself have proved that this cannot be done, for Oro does not cry where women are. This is not simply wood but Eru Male, the slave of male (Male = Oro)."

And the king said to his wives, "Go home," and they went; and the Babalawo said, "Sing again." Then as once more they sang, the Oro cried, "Baba ma mu-o." Hence it is that from that day Oro is not made in the presence of women.

A Second Legend of Oro.—In the earliest time six men were made by God, and the place where they lived was called Aking-oro (full of Oro). In those days this place was surrounded by bush and trees, and now and again the people could hear a sound, or cry, of "Ma mu, ma mu," and so afraid were they that they dared not go into the forest.

* Oro, the bull-roarer. See Ellis, *The Yoruba-speaking People of the Slave Coast of West Africa*, p. 109.

† "Idol," used in the sense of a visible and tangible object of veneration.

‡ Approximately onomatopoeic of the sound made by the "bull-roarer."

On a certain day one of them said, "I had a dream, and in the dream Olorun said, " "You must go from this place because it is Aking-oro, full of Oro."

But they answered, "We will not go from here; we will fud animals and kill them " as a sacrifice, sprinkling blood upon the ground to appease Oro." This ceremony they carried out, but the dreams came again, and worst of all their children died.

Now in those days Oro was a hunter, and Oro came into their country. When the people saw this hunter they were surprised and said, "Where do you come from; we " thought there were but six of us?" Then Oro replied, "I came to tell you that this " place belongs to me, and I will show you a spot where you can see me always," and he showed it to them and they cleared it. He told them that when they wanted to perform the ceremony of sacrifice to appease the spirit calling "Ma mu, ma mu," they should sing, and he would come and see them in the spot they had cleared. Moreover, Oro said, "When this spot is cleared come every seven days and bring fowls, and sheep, " and fufu" (fufu is mashed yam), and they went on the days indicated and Oro came as he had said.

When Oro had done eating he said, "I will make you a present." Then said one, "May I ask you something? You are the owner of this place, and since we have been " here we hear the sound of 'Ma mu, ma mu.' What is this noise, since you are the " owner of the place?"

And Oro replied, "I am the man who makes that noise every night." Then he cut a piece out of his forearm and gave it to them. But they said, "What shall we do with " it?" Oro replied, "I am very old and cannot always come here every seven days, " but when you come, bore a hole in the flesh and place a thread in it, and when you " fling it outwards it will cry like me, being part of me. Take care, moreover, that no " woman comes, and when you have finished with the piece of flesh put it in the ground " before going home. You dare not take it to the house. And you will call this place " Ebu Male" (Ebu = bush, Male = a name for Oro).

Then they worshipped Oro every seven days, and the children ceased from dying, and the people multiplied.

When they became populous they elected a king.

Now the king had a wife whom he greatly loved, and the wife said, "I know you " love me very much, and I have a favour to ask of you. It is this: May I see the " thing that cries at night?" And the king said, "It is against the rules, but I will " let you see it, for I love you greatly."

So when the day for the feast came the king had a big chair made with a seat inside for the woman.

Arrived at the place they made the usual feast, and, as before, took the flesh from the ground and flung it out, but there came no sound. Then one of the four elders said, "Something is wrong here; the hunter said, 'No woman must come,' or he would fail " to answer. We have called upon Ita (= Oro) but there has been no answer, let us " look at the king's chair." Then one went to the king's chair and broke it and saw the king's wife inside, and they began again to fling the flesh of the hunter into the air when suddenly the thread broke and the flesh flew off and cut the throat of the woman.

Then said the small piece of flesh, "I go to my father and will tell him what I have " seen here to-day, but since you have broken the rule I must change myself, and on " the next feast-day you will see what I have taken to fill my place."

When all had gone the piece of flesh told the hunter what had happened, and Oro the hunter came back, and Oro said, "Come to my flesh again," and Oro cut a stick and tied a string to it and left it in the ground.

Then Oro departed from the world, being offended because a woman had seen part of him.

Note the legend adds that Oro went into the cam-wood, hence any "Oro" made from cam-wood is held to be especially good. These stories of Oro, the bull-roarer, do not seem to be opposed to Ellis's suggestion that Oro was originally the spirit presiding at male mysteries, but my carriers do not know, or do not admit this idea.

JOHN PARKINSON.

Australia.

Lang.

The Euahlayi and Missionary Influence. *By Andrew Lang.*

67

Mr. Thomas, reviewing Mrs. Langloh Parker's *The Euahlayi Tribe*, expresses doubt as to how far the people may have come under missionary influences. The author says (page 2): "The nearest missionary settlement was founded after we settled among the Euahlayi, and was distant about 100 miles, at Brewarrina. None of my native informants had been at any time, to my knowledge, under the influence of missionaries."

Several years ago, in answer to an inquiry of mine, Mrs. Langloh Parker (now Mrs. Percival Stow) wrote to me that she had asked a native informant, "Did you not get these ideas (religious) from the whites?" "If that were so," replied the dark logician, "the young men would know all about them, but they do not." Mrs. Langloh Parker also told me last summer that natives spoke to her secretly about their Byamee beliefs. She had a mosquito-proof room on a hillock, whence the surrounding country could be watched, and in that place of security they revealed their theology, "in whispers," she says, speaking of Yudtha Dulleebah, who was grey-haired in 1846 (page 5).

Why should blacks be so secret about religious opinions learned from the whites? I pointed out, long ago, that if the beliefs in the All-Father, reported by Mr. Howitt, Mr. Cameron, and many others, were derived from European teaching, the native women would be at least as well instructed as the native men; but to the women the very name of the All-Father is everywhere tabooed. As to missionary influence among the Euahlayi, at all events, Mrs. Langloh Parker has told all she knows, namely, that the nearest missionary settlement was 100 miles away and was founded after her own arrival among the tribe.

A. LANG.

Dolls.

Thomas.

Questionnaire on Dolls. *By N. W. Thomas, M.A.*

68

A doll is, properly speaking, a child's plaything in the form, real or pretended, of a human figure. But there are points of contact between them and (a) magical figurines, (b) idols, (c) votive offerings, and (d) costume figures. Answers to this *questionnaire*, with or without specimens, should clearly state the original purpose, etc. (especially where they relate to non-European peoples), of the doll, if it is not purely a plaything.

I shall be glad to receive specimens, which should be carefully labelled with the name of the tribe, etc. The value of specimens would be much increased by the addition of details on the points raised in the *questionnaire*, especially the age and sex of the owner.

Personal recollections of their doll age from adults will be especially welcomed, and the names of correspondents treated as confidential in the absence of special permission. Accounts of children should distinguish (a) points from the personal observation of the correspondent, and (b) answers based on questions directly addressed to the child. A sketch of the character of the child, apart from the dolls, will increase the psychological value of the replies.

1. Describe the dolls in detail and get the child to do the same. What is the name for "doll," and what does it mean? Of what material are they? What objects do

duty as substitutes for dolls? Is the hair a prominent feature or important in child's mind? What ornaments are used?

2. Is the doll dressed? If so, describe the clothes. Any preference for undressed dolls? Are the dolls male or female? Is the dress valuable as indicating this?

3. Are there doll's houses, toys, furniture, etc.? Are dolls washed?

4. Are dolls fed? If so, with child's own food or other? How fed? What food, liquid or solid? How given? What ideas as to hunger, food likes and dislikes, starvation, etc.?

5. What disease, pains, etc., are attributed to dolls? What remedies used? Doll doctors? Surgical operations?

6. Are dolls supposed to die? Cause of death? Any burial ceremony? Any future life assumed for doll? If so, why? Are they resurrected after burial?

7. What feelings, qualities, or acts are attributed to dolls? What emotions? Are qualities, etc., persistent?

8. Are names given to dolls? How old are they supposed to be? Give also age of owner.

9. How are dolls treated? What discipline, rewards, punishments? With what objects?

10. Are dolls put to sleep? Is it important that they should be able to close their eyes? Any lullabies?

11. Are there doll families, parties, weddings, schools, etc.?

12. What is the influence of the dolls on the children?

13. At what age do children begin to play? When do they give up dolls? Why? At what age is the doll most important?

14. Are dolls supposed to be alive? Is it a shock when they are found to be lifeless? Does this result in their being given up?

15. Does the taste in dolls remain the same or change, e.g., any taste for paper dolls in later years? Any favourites among dolls? Are babies regarded as superior dolls? Are dolls neglected for babies?

16. Do you know any case of a mother fond of her children who was not fond of dolls, or *vice versa*?

17. What are favourite games with dolls—washing, feeding, making clothes, dressing and undressing, brushing hair, putting to sleep, talking to, punishing, etc.?

18. Are old or new dolls preferred, large or small, male or female, ugly or pretty, rude or elaborate, etc.? Why?

19. Are dolls confined to one sex entirely or mainly? Who makes the dolls?

20. Are dolls ever supposed to be adults, and if so, what is supposed to be their age relatively to the child?

21. Are there any magical uses to which dolls are put? Do they resemble magical images, idols, &c.?

N. W. THOMAS.

REVIEWS.

Weapons: Development.

Cowper.

The Art of Attack. Being a Study in the Development of Weapons and Appliances of Offence, from the Earliest Times to the Age of Gunpowder. By **69**
H. S. Cowper, F.S.A. Ulverston: W. Holmes, 1906. Pp. xviii + 312. 22 x 14 cm.
Price 10s.

For many years there has been felt the want of a really reliable, up-to-date, and general work dealing more or less exhaustively with primitive warfare from a comparative standpoint, and with the early evolution of the various types of weapons. Such a work would fill a serious gap in anthropological literature. It is very many years since Colonel Lane Fox delivered his famous and stimulating lectures on "Primitive

Warfare," and many new facts have since come to light, involving a reconsideration of some of the theories therein expounded. To fill this gap has, it would appear, been the task set himself by Mr. Cowper, and the object is a most praiseworthy one. The general scheme of this work is on the right lines, it being intended to cover the whole range of primitive offensive weapons, and to classify them into their genera and species, as it were. A large number of facts have been collected together from the literature of the subject and from some museums. The various groups of weapons are severally treated, often at some length, with a view to suggesting the lines of development, along which the more complex and specialised forms have been derived from their more simple and generalised prototypes. Unfortunately the book is beset with blemishes which would have been obviated had reasonable care been exercised and coupled with a more scientific study of the subject. The lack of this is hardly compensated by the obvious enthusiasm of the writer, who must have been at some pains to collect his material together.

The introductory chapter gives a general survey of the subject, but in places is somewhat fanciful and unconvincing. This is followed by a chapter in narrative style on "The Genesis of Arms," apparently intended for young children, and without scientific value. The classification of weapons is dealt with, and the grouping for the most part follows the usual lines under convenient headings. It is perhaps not easy to recognise the scientific validity of the author's classification in Chapters III and IV, where weapons consisting of one material only, *e.g.* a wooden club, are classed as "arming the hand"; while composite weapons, *e.g.* stone-headed clubs, are distinguished as "reinforcing the arm." From the standpoint of function the distinction is decidedly strained. Nor is he consistent within his artificial groups, since composite weapons appear in the group which should be restricted to those of one material only, and *vice versa*, so that the author's argument becomes inextricably tangled. In dealing with the mace, he says, "We restrict here the name mace . . . to weapons of which the head is of " heavier material than the haft," and yet he includes under the term such forms as mediæval and oriental maces which are of iron or steel throughout. He refers to the well-known stone balls of Scotland, decorated with bosses separated by grooves which, he says, "Were evidently intended for securing them in a leather thong." He omits, however, to state whether he has tried the experiment of attaching a thong to examples of several varieties of these balls, and, if so, how far he succeeded with some of the more unpromising. Surely, too, he is over-confident when he suggests that the "bull-roarer" is "in origin simply the primitive fighting flail—the wooden block on a leather thong." It is not easy on ethnological or other grounds to see the faintest connection between the two. On p. 56, the author deals with a form of New Ireland club which is widened and flattened at either end, and this, he asserts, is evidently copied from a short double-bladed paddle. This, no doubt, is at first sight plausible enough, but the statement would have carried more weight had he offered a suggestion as to whence the New Islanders are likely to have derived their knowledge of a double-bladed paddle. These, to say the least, are rarities in the South Pacific.

Boomerangs are considered at some length, but the knowledge displayed is somewhat inadequate and is not up to date. The author's own experiments were not successful, and he is led to believe that double and treble-looped returning flights are due rather to chance puffs of wind than to intention on the thrower's part. He does not seem to realise that boomerangs are extremely individual, and that different flights are obtained from different types. "Fancy" flights can be repeated several times successively, under favourable conditions, even by an Englishman, provided that he has a knowledge of the angle at which a given boomerang should be thrown, and also by the exercise of a proper regard for the direction of the wind, a most important consideration. He lays great stress upon the importance of what he calls the "drawback

jerk" in throwing. Possibly his non-success is to some extent attributable to undue reliance upon this. "The wummerah was probably improved from the amentum, but "the bow was improved from nothing" (p. 247), is a statement which, if ventured, requires the support of evidence. The morphological connection between amentum and wummerah has yet to be discovered, and so far there is little reason for supposing them to be related at all, while their geographical distribution is hardly in favour of this hypothesis. As to the bow, it is true that there is a scarcity of evidence as to its origin and early development, but this does not warrant the positive statement that it was improved from nothing. In his classification of bows Mr. Cowper omits the important group of "compound" bows, while he admits as an actuality the so called "angular bow," though it seems more likely that we owe this latter very inefficient form to inaccurate representation by ancient sculptors, than that it was ever a functional type. His version of the origin of composite bows does not seem very happy, and it conflicts with his later remarks. The South American composite bows are not even mentioned. He "suspects" that the musical bow is "the prototype of *all* stringed instruments" (the italics are ours), a time-honoured and popular though unsound theory which has, with good reason, been strenuously combated by serious students of the history of musical instruments.

In the accounts of the geographical range of types of weapons there are frequently important omissions, which affect the argument which may be based upon the distribution. There are some curious geographical statements too, as, for instance, the following: "This form is found in western North America, up to the Hudson Straits." We have always supposed Hudson Straits to be situated on the east side of the continent. The zoology of this book is decidedly weak. In referring to the use of the *natural* jaw-bones of animals as weapons the writer mentions as an instance "a celebrated New Zealand war club made of a sperm whale jaw." From the context one must assume that Mr. Cowper regards this as having been a jaw-bone in its natural state, otherwise the "instance" has no point in the paragraph. It would be interesting to work out the stature of the Maori who could wield so gigantic a weapon! Again, on p. 88, Mr. Cowper speaks of the "shed horn of an antelope." An antelope which "sheds" its horns would be such an abnormality that we cannot feel convinced by the author's assumption of such a possibility. We feel equally concerned at the statement on p. 31, where trepanation is dealt with, that a case occurred of a human skull in which "there was a perforation having a diameter of 16 inches!"

Ethnologically it is not easy to approve of the term "Eskimo Laplander" used on p. 113. Orthographical mistakes are irritatingly numerous, misspelt words abound, many of them due, no doubt, to very careless proof-reading, and there are grammatical errors and clumsy sentences which should never have been allowed to pass. "A small light dart, one end of which is *made into* a cone of pith . . ." (p. 239), "several being . . . sent spinning on *its* axis" (p. 172), "the Arreton down type which has "a longer tang which fits into a bronze ferrule, which enclosed part of the handle" (p. 93), may be quoted as examples.

The illustrations are, on the whole, fairly adequate, though many are very "sketchy" and hardly accurate enough. The figure on p. 175, representing a kind of low-comedy savage with phenomenally short arms, should have been omitted.

It is unsatisfactory to be obliged to call attention to the defects in a book which is offered as a serious contribution of scientific literature, and especially so in the case of one which has a substratum of merit, as being an attempt to fill a gap among our textbooks, but this has proved unavoidable in the present case, since the errors have been allowed to dominate the text to quite an unusual extent.

Although there is in this work but little of value which can be described as *new* information, the work would have proved a most useful compilation had the subject been

treated with reasonable care and with a wider knowledge of the literature and a better acquaintance with the material available in museums. Even yet, in a new and revised edition, this book might, if edited by an unsparing and scientific hand, be rendered a useful and reliable guide to the student, and be made to supply a long-felt want.

HENRY BALFOUR.

Rhodesia : Linguistics.

Madan.

Senga Handbook: A Short Introduction to the Senga Dialect as spoken on the Lower Luungwa, North-Eastern Rhodesia. By A. C. Madan, M.A. Oxford: Clarendon Press, 1905. Pp. 100. 17 × 12 cm. Price 2s. 6d. 70

Senga bears a considerable resemblance to Nyanja, but is sufficiently distinct, both in vocabulary and grammatical structure, to warrant its being treated as a separate language. In some respects it has preserved more primitive forms, and a careful comparison would, no doubt, throw light on many Nyanja etymologies which are at present obscure. The *lu* class is still quite distinct in Senga, and shows traces of its proper plural *izin*; i.e., *lusondo*, "a rafter," takes the plural *usondo* (*iziusondo*), the *n* becoming *m* before a labial, as *lupasa* "a mat," pl. *mpasa*. This last is the singular in Nyanja, the word thus belonging to the third (*in*, *izin*) class, illustrating the process of transference from one class to another which a comparative survey of language often shows us, and which is analogous to that by which Latin neuter plurals have become feminine singulars in modern French (*fata fée*, etc.). Some Senga nouns of this class, however, "retain *lu* in the plural and then take the prefix *ma*," which is what happens in Nyanja to those few which still have their prefix, as *lua* "a flower," pl. *mulua*—which is the same in Senga. On the other hand, we have Nyanja *luzi*, "bark" (used for string, etc.), pl. *maluzi*, while the Senga is *luzizi*, pl. *nzizi*. The Senga *u* class, with the plural (when it has any) in *ma*, clearly represents the old *lu* class, which has left even less trace in Nyanja, where the anomalous concords of *boa* and *uta*, and the apparently unaccountable plural in *ma* of *u*-nouns, which in the singular take first-class concords, alone survive as reminders of it. The chapter on the pronouns presents some interesting features. The forms *neo* = I, *seo* = we, etc. (p. 24), are new to us; *ivo* and *avo*, the alternative forms for the third person singular and plural, alone bear a familiar appearance. Of the demonstratives, the second, and third (*uyu*, for "nearness," and *uyo* for "middle distance"), are found in Nyanja; the fifth in *-la*, denoting "relative distance," corresponds to the Nyanja in *-ja* (*yuja*, *chija*, etc. = "yonder"), and reminds us of the Swahili *yule*, etc. The third, in *-no*, is not recognised in Dr. Hetherwick's *Manual of the Nyanja Language* (but we find in a native letter *utawi zino*). The first, "corresponding to the English definite article, 'the,' but often better translated by the possessive, 'my, your, his,' etc., consists of the proper concord prefix " of a noun prefixed to the noun itself," as *umuntu*, "the man," *umunzi*, "the village," etc. In Zulu the initial vowel (which is not so markedly dropped as seems to be the case in Senga) is by some considered in the light of an article; but we fail to recall any parallel to the alternative forms, *wamuntu*, *wawantu*, etc.

In the chapter on "Senga as written" we note the existence of "a modified "sibilant sound, resembling that of *s* in *pleasure* and *vision*," which does not seem to be common in the Bantu languages, though we understand that it is found in some. Mr. Madan gives no hint of an open *a* as well as a close *e*, and, though he recognises the open sound of *o*, mentions no other.

On the whole, this is an admirably clear and useful little book, in spite of some omissions and oversights probably to be explained by the impossibility of the author's revising his own proofs. The appendix, containing miscellaneous phrases and a native tale translated from Nyanja into Senga, and the English-Senga vocabulary, are likely to be of great service.

A. WERNER.

Finland.

Hackman.

Die ältere Eisenzeit in Finnland. Von Alfred Hackman. I. *Die Funde aus den fünf ersten Jahrhunderten n. Chr.*, mit Atlas (Finnische Altertumsgesellschaft, Helsingfors, 1905). Pp. 376 and 22 plates. 26 × 20 cm.

71

In spite of political unrest, archaeology is not neglected in Finland, and this first instalment of a scientific work on the national antiquities is heartily welcome. Its publication in German, and in excellent Roman type, will add considerably to the success that must attend an undertaking based on excellent models and carried out with method and a wealth of illustrations. Of the latter there are over 180 in the text and 22 additional plates, together with a bibliography and folding map of the country showing the sites of discoveries. The author's indebtedness to Scandinavian and North German archaeologists is obvious and fully acknowledged, while the points on which he differs from Prof. Aspelin's conclusions of twenty years ago show that this is no mere compilation, but a serious contribution to the history of the Iron age in the North.

The last five centuries B.C. are so far unrepresented in Finland, for though the Bronze age is well marked and can be dated by analogous finds on the opposite coast of the Baltic, it was not till the second century of our era that datable objects were deposited, and these show that iron had then been introduced. Almost without exception the graves in Finland before 600 A.D. contain cremated remains, but in spite of this destructive funeral rite, a large number of bronze, iron, and stone articles have been recovered, and these constitute an interesting evolution series. Shuttle-shaped stones with a groove round the sides are now known to have been used for striking fire and were worn in the belt. In Finland they date between 300 and 500 A.D., and rude specimens in Scotland and Ireland may well be of the same period.

The brooch and other ornaments are fully treated, and their prototypes traced in the south and west Baltic areas. The types are naturally a little later than in countries more in touch with Roman civilisation, and certain local peculiarities are noticed that show native manufacture. Though the animal ornament that characterises early Teutonic art is not found in Finland, it is interesting to notice a find of Arab and Anglo-Saxon coins at Pargas in the archipelago off the extreme south-western coast.

From the anthropological point of view, the volume contains much of interest, and the remains have been utilised in connection with historical records to determine the origin and succession of the various inhabitants. By the fifth century, the time of the great migrations, practically all traces of Teutonic occupation had disappeared, and the movements of the Slavs had started the Finns from their original seat east of Livonia and Esthonia towards the country that now bears their name. They approached it from the south-west, and the settlement was complete by about 800 A.D., the Tavastrians also coming from west to east and not, as is generally maintained, in the opposite direction. This last point is held by the author to be proved by archaeological evidence. The Swedes of Nyland only entered the country after Viking times, but for events after the fifth century one will need to consult the second part of this work, which is in preparation.

Apart from certain controverted questions, there can be nothing but praise for this comprehensive treatment of Finland in its early Iron age, and most of the illustrations attain the high standard set in Scandinavia. Fig. 35 represents more probably the ferrule of a spear than part of a lance-head; and the omission of the word *vor* on page 129, line 20, may be noticed among a few misprints, but the references have evidently been revised with unusual care. The impression left by this latest work on northern archaeology is that something could well be done on the same lines for England.

R. A. S.

Pacific.

Guppy.

Observations of a Naturalist in the Pacific between 1896 and 1899. By H. B. Guppy, M.B., F.R.S.E. Vol. II. Plant Dispersal. London: Macmillan & Co. Pp. xxviii + 627, with plate, maps, and figures. 23 x 15 cm. Price 21s. net.

72

Although the second volume of Dr. Guppy's important work deals with a subject essentially botanical, it yet contains much of interest to the student of anthropology. Plant dispersal is its prime theme, but it must be remembered that many of the difficulties presented by the distribution of plants find a close parallel in the distribution of man. It is generally believed that man entered the Pacific from the West; so did the great Indo-Malayan flora, which appears to have migrated into the Pacific since glacial times. An earlier migration of flowering plants probably from the American continent to the regions of Hawaii and Tahiti may be recognised, but these plants are absent from the Fijian area, for probably the archipelagoes of the Western Pacific were at the time submerged; this period, distinguished by the author as "the age of Compositæ and Lobeliaceæ," may be assigned to the Tertiary epoch. Still earlier were the so-called ages of Coniferae and of Cryptogams, but all these are far too remote to be of ethnological interest. After the emergence of the Fijian area, at the close of Tertiary time, the centre of dispersion was shifted from the New to the Old World, and the era of Malayan immigration was inaugurated. It is argued by the author that this was a period of general dispersion, in which man and plants were widely spread over the Pacific, followed by an age in which migration was suspended. Just as differentiation in vegetable life has been associated with isolation, so the Polynesian settled down in the various groups and underwent differentiation in physical characters, in language, and in manners. During the general dispersion, man and the seed alike battled their way eastwards across the ocean, in spite of the prevailing winds and currents, though they never succeeded in reaching America.

Fiji possesses in its conifers, like *Dammara*, an ancient type of vegetation not found in the archipelagoes of Tahiti and Hawaii; and in a similar way, though from a different cause, Fiji possesses, in the Papuan element of its Melanesian population, a representative of what is believed to be the earliest type of man in the Pacific.

The writer has an important chapter on "The Polynesian and his Plants," in which he shows that in addition to the plants at present cultivated—like the bread-fruit, the banana, the taro, and the yams—there is another group of food-plants, now growing wild and used as food only in times of scarcity, which probably represent the food of the pre-Polynesian people, or primitive inhabitants of the Pacific Islands. The author concludes that the great lesson which his researches in the Pacific have taught him is that the processes of Nature lead only to differentiation and not to the progressive development of types, so that the origin of man remains an inscrutable enigma.

F. W. R.

Java.

De Wit.

Java: Facts and Fancies. By Augusta de Wit. London: Chapman and Hall, Ltd., 1905. Pp. 341, with 160 illustrations. 23 x 14 cm. Price 14s.

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This work was originally published in 1898 at the *Straits Times* Office in Singapore, and is well worth the attention of the larger public to which it will now appeal in its present form. In the "unchanging East" time seems almost to stand still, and the pleasant descriptive details of social life, both of the natives and of the colonial residents, are as true to-day as when they were first written, or, indeed, for many years past.

As stated above, the book deals principally with social life, and has no great anthropological value, which is the more to be regretted as the author has evidently had opportunities of hearing some of the Malay legends related by the natives amongst themselves, and, in view of India being the source of early civilisation in Java and of

the conflict for supremacy that ensued between Buddhism and Sivaism, it is probable that in the collection and analysis of these legends Java would prove an interesting field of research.

The author has a keen eye for natural beauty and a graphic power of description which aided by the many beautiful illustrations, notably those taken from originals in the Leyden Ethnographical and Haarlem Colonial Museums, serve to bring the details of Javanese scenery forcibly before the eye.

R. H. P.

Africa, South-West.

Dannert.

Zum Rechte der Herero, insbesondere über ihr Familien- und Erbrecht. Von Dr. jur. Eduard Dannert, Omaruru (Deutsch Süd-West Afrika). Berlin : Dietrich Reimer, 1906. Pp. x + 66. 24 × 17 cm. Price 1'50 mark. 74

This pamphlet of some seventy-six pages is a valuable contribution to our knowledge of a people hitherto but little studied. The chief importance of the Herero to the anthropologist consists in the fact that they have been caught, so to speak, in the very act of transition from mother-right to father-right. Thus they not only afford undeniable evidence that the Bantu have emerged from the former condition, which we should have been able to infer from the organisation and traditions of other tribes, but they enable us to study the incidents of the revolution.

We find them with a very remarkable mode of reckoning kinship. We have had confused accounts of it before ; but Dr. Dannert has been the first to give us anything like a clear notion of its peculiarities. Every Herero belongs to two stocks, one through his mother called the *eanda*, the other through his father called the *oruzo*. These stocks, however, are not equivalent as in our method of reckoning kinship. The *eanda* is reckoned exclusively through women, the *oruzo* exclusively through men. The effect of marriage upon a girl is to transfer her from her father's *oruzo* to that of her husband, and (if we may trust a report quoted by Dr. Dannert) from her mother's *eanda* to her husband's, but only in respect of her own person ; for her children inherit her *eanda*. The latter is so extraordinary that, since Dr. Dannert does not state it of his own knowledge, we may perhaps take leave to doubt it and hold our judgment in suspense while awaiting further evidence. Most of the characteristics of totemic organisation (such as food-prohibitions, modes of dressing the hair, and so forth) have been taken over by the *oruzo*, and are no longer observed by the *eanda*. The blood-feud, however, still attaches only to the *eanda*. Lists of *otuzo* (pl. of *oruzo*) and *omaanda* (pl. of *eanda*) are given ; and students must be referred to Dr. Dannert's careful discussion of their peculiarities and of the relations between the two concurrent forms of organisation for further details.

It need hardly be said that these are not the only subjects of importance considered in the author's interesting pages. He has ably set forth, from a juridical point of view, the various features of Herero life, special attention being paid to the family life and rules of inheritance. His work is the first attempt to do this in a consecutive manner ; and, being largely derived from his own enquiries on the spot, it must be regarded as authoritative. What the student will miss is an exposition of the religious ideas and practices. These things are indeed mentioned : it may even be said that they are to some extent discussed, but only incidentally. We cannot really understand the Herero without fuller information on their ancestor-worship, their very curious fire-cult, their taboos and other totemic practices, and their traditional narratives. Dr. Dannert has already earned our gratitude. Will he not with his abundant opportunities of enquiry lay us under a still heavier debt by giving his attention to the more difficult subject of religion, and letting us know what the Herero believe, why they believe it, and how in the various circumstances of life that belief issues in action ?

E. SIDNEY HARTLAND.



FIG. 1.—BLACK INCISED POTTERY OF SYRIAN ORIGIN, FOUND IN HYKSOS GRAVES:
2400-2000 B.C.



FIG. 2.—MODEL OF HYKSOS CAMP, SHOWING EASTERN ENTRANCE.

THE HYKSOS.

ORIGINAL ARTICLES.

Egypt: Hyksos.

With Plate H.

Petrie.

The Hyksos. *By W. M. Flinders Petrie, D.C.L., F.R.S.*

75

One of the principal problems of Egyptian history has been that of the Shepherd Kings or Hyksos. In order to try to solve some part of it the British School of Archæology last season undertook work at Tell el Yehudiyeh, twenty miles north of Cairo, where large numbers of Hyksos scarabs are continually found. The results of this research may be noted under the following heads:—(1) The camp; (2) the culture shown by it; (3) the graves and contents; (4) the history of the period.

(1.) The camp is a great earthwork over a quarter of a mile square, with an embankment 100 to 200 feet thick, over 40 feet high, and with an external slope 60 to 70 feet long. The form will be understood from the photograph of the model (Plate H., Fig. 2). The outer face is of white stucco on a mud-earth backing; mud bricks are freely used in the bank, but not regularly; the bulk of the bank is of sand, with much decomposed basalt from the desert; the inner face was vertical, lined with brickwork.

There was no entrance through the bank, but a sloping roadway, 225 feet long, led up to the top of the bank. This was at first merely a narrow road with revetment side walls which joined to the great stucco slope. Within a year or two (while the stucco was perfectly fresh) a flanking wall was thrown out on each side in the position shown on the model. This held up a platform of earth along the sides of the road, with a massive revetment on the outer sides and a thinner wall on the inner sides next to the road. After perhaps two or three generations, when the stucco slope had rotted and had partly fallen away, an entire change was made by building a stone wall on the foot of the slope all round the camp and banking it up level behind, as at the earlier flanking wall. This stone wall was built of large blocks of the finest white limestone from the Mokattam hills, twenty-five miles distant; it was 6 feet thick, probably 45 feet high, and over a mile long, a total of about 80,000 tons of stone.

(2.) The method of construction is entirely un-Egyptian, as vertical brick walls and trap gateways were the constant methods of defence of the Egyptians. The absence of any gateway points to the lack of brick or timber among these foreigners. The long slopes show that the bow was the arm employed, and the flanking wall added along the great stucco slope could only be of use as a vantage ground for archers to command the long roadway. We gather then that these people were in the state of culture of later nomads of Asia; the bow was their great weapon, as among the Semites, Parthians, or Persians; they came from an open country without timber, and were too nomadic to utilise bricks in their system of defence. They soon took up brickwork to aid their archery, but the change of the method of defence to stone-walling was a slow matter. From their graves we also see that they had no domestic pottery, merely taking over the Egyptian forms which they found in use. This shows that they used vessels of skin and wood, like other nomads.

The age of this camp is certainly before the XVIII dynasty, as it was largely altered in the XX dynasty, and the XIX and XVIII were purely Egyptian dynasties, when no such foreign work would have been made. The abundance of scarabs of the Hyksos age, and the rarity of any earlier remains here, conclusively show that the foreign constructors were the Hyksos.

(3.) The graves were found inside the camp, and in a sandy rise to the east of it. The best preserved were brick chambers with barrel roofs. The body was contracted, but the direction was not constant. The full complement of pottery was four pans, four tubular jars, and four ring stands, all of Egyptian style. Beside these there were imported flasks from Syria of graceful forms, made of black pottery with patterns pricked by a comb (Plate H., Fig. 1). Such are well known in Syria and the east of

Cyprus, but their centre of origin has not been discovered. Scarabs of Egyptian make are also found in the graves.

On comparing the grave contents it is seen that they can be put in a series of degradation of both scarabs and pottery, and the best scarabs agree with those of the pre-Hyksos age, while the worst pottery joins on to the black pottery of the post-Hyksos age. This series therefore warrants our adopting the view of a continuous degradation of work during this period. Such is to be expected from the known character of the invaders and from the analogy of other foreign invasions.

(4.) We now may connect these results with the history from other sources. Manetho states that the Hyksos "with ease subdued Egypt by force, yet without our "hazarding a battle with them"; this is explained by their being skilled archers, and so crushing the Egyptians, as later the Parthians crushed the Romans under Crassus. He also stated that, "at length they made one of themselves a king," who made the city of Avaris "very strong by the walls he built about it . . . a wall round all "this place which was a large and strong wall." So here we see that after the camp had been used for some time the immense stone wall (6 feet thick and 45 feet high) was built around it. And this required skilled masonry and transport, which could only be obtained after there was a central kingship to control the Egyptians. The physical facts exactly agree with Manetho's account. It seems almost certain that this place was the great camp of Avaris.

Further, from the evidence of continued degradation of the style of scarabs, we have at last a basis for dealing with the large number of names of kings which are found on scarabs of this age; and, combining this with the clear degradation of the types of design on the scarabs, it is practicable to reduce this chaos of material to approximate historical order. The detail of this cannot be entered upon here, but will be found in the larger edition of *Hyksos and Israelite Cities*, which also contains the details of the camp and pottery above noticed.

Broadly, we can identify five of the "six Phœnician shepherd kings" of dynasty XV. And there are twenty-two of the "thirty-two Hellenic shepherd kings" of dynasty XVI. This title, Hellenic, has generally been rejected by editors, but it seems justified by the facts. "Hellenic" would be the translation of the Egyptian *Ha-nebu*, "lords of the north," a general name for Greeks, and specially applied to Cypriotes. The original statement would imply command of Cyprus and of the sea communication. Now, six of these later kings put the hieroglyph of "sea" after their names; they were "sea kings," and if rulers of Cyprus they would be strictly kings of the *Ha-nebu*, and hence translated as Hellenic. The presence of a jar-lid of the Hyksos King, Khyan, in Crete shows how they were in touch with sea communication.

There is no evidence about the race from the bodies found here, as not a single skull could be obtained in passable condition. But the regular title of the early Hyksos rulers, "prince of the deserts," is applied a few centuries before that, at Beni Hasan, to a typically Semitic ruler of the Bedawy variety; and Professor Sayce has extended the conclusion, which I pointed out in *The Student's History of Egypt*, that the names of the Hyksos are Semitic; he further fixes them to the Khammurabi age, rather before 2000 B.C.

The evidence that they were ignorant of timbering agrees to their having come from the open country between Syria and Babylonia. The conclusion, then, seems to be that an active race of archers, living by the chase in the back of Syria, perhaps in the Hauran and Palmyra region, fought their way into Egypt, much as the Arabs did in the later invasion after Muhammed.

W. M. FLINDERS PETRIE.

Archæology.

Kendall.

A Correction and a Note on the Gloss on Flint Implements.*By the Rev. H. G. O. Kendall, M.A.***76**

Mr. Newton's article No. 55 in the June number of *MAN*, in which reference is made to my own paper No. 26, causes me to hasten to fulfil a duty which has been too long postponed. In the said paper Figures 1 and 3 were the results of my own observations in the Knowle Farm Pit. Figure 2 was, however, drawn, in part, from information obtained from the men who work in the pit. Subsequent enquiries elicited the fact that we had conversed together at cross purposes on the subject of the lie of the gravel and the chalk, consequently this figure was found to be incorrect. It was further complicated by an addition which was made to it after it was first sent up.

The drawing which accompanies this note is an amendment of the original Fig. 2. It is not drawn to scale. According to the description which I have now obtained from the men after careful and repeated enquiries, the gravel at the lower part of the digging, marked X, was 12 feet deep; in the middle, at Y, it was 20 feet deep; at the present face, at Z, it is 18 feet deep. The surface of the chalk is very uneven, as I have seen with my own eyes. The men say that it was so all over the space that they have dug. Implements in the lower, blackish ochreous gravel sometimes, if not frequently, lie in the hollows between the upward projections of the chalk. Whilst on the subject of this pit, it may be well to mention a few facts in connection with the gloss which occurs on a number of stones. I have dug out some dozens of these very shiny flints and possess others which the men have dug. It is noteworthy that the gloss occurs both on ancient, abraded, and striated surfaces and on the latest and sharpest chipped portions of flint tools. By the same token it is found on chipped flints belonging both to the ochreous gravel below and to the river silt above. It may be seen on small untouched flint pebbles. It sometimes covers microliths. Whilst it will leave projections on a stone uncovered it may be seen in hollows on the very same stone. So far

as my observation goes, it was with difficulty deposited or made on the surfaces which are much striated and therefore somewhat rough; yet it appears on the crust of flints, though more readily, perhaps, on the smoother kind. I have one striated flint which was slightly re-chipped in later times and which has a good example of the gloss on some of the re-chippings, whereas there is but a faint patch of it on the striated part, and that where there are the fewest scratches and in the hollowest parts. On the crust of the same flint are some "quicksilver-like specks."

One implement which is striated and abraded on both faces, but is much whiter on one face than the other, has a greater amount and a better quality of the gloss on the darker face than on the whiter. Probably each face of this implement has in turns lain uppermost, but presumably the whiter one for a longer period.

Some flints are covered with the gloss all over on both faces, or, if irregular, rude pieces, on all faces, and on the edges.

One rough piece of flint from the ochreous gravel, which has been slightly flaked in early times and subsequently abraded, is glossy both on the crust and on the flaked part. It has afterwards been very irregularly broken at one part, possibly by a smashing blow from man, but seemingly by natural causes. This broken part is sharp and unabraded and is

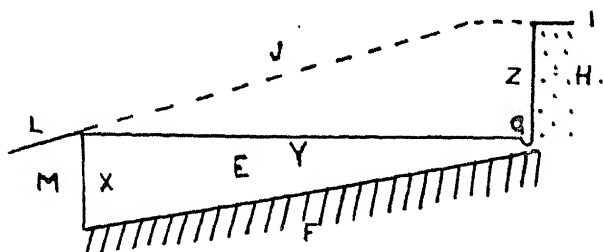


FIG. 1.—SECTION SHOWING PRESENT CONDITION OF PIT.

E, space filled by workmen with sifted gravel, &c.; F, chalk; G, trench; H, ochreous gravel; I, surface; J, probable former surface before pit was dug; L, present surface; M, gravel not yet dug.

glossy, though less so than the unbroken parts. The break is such a one as seems to have occurred after the deposit of the stone in the gravel. This, together with the appearance of the gloss on sharp and comparatively lately chipped flints from the river silt above, would lead one to suppose that the gloss was produced after the deposition of the gravels and at a comparatively late date. This and the shiny condition of hollows on some stones would militate against the sand polish theory. Moreover, there are no signs, that I know of, that the flints have ever been rolled, scratched, or bruised after becoming glossy, as they would have been if polished by sand before their deposition in the gravels. Certain neoliths, it may be remarked, show quite a considerable glossiness on parts of their surface to the extent, say, of half a square inch. I have some such in a bleached condition from the Cornish coast and others of dark blue-grey flint from the top of Hackpen Hill. This gloss is not equal in intensity to the best on the Knowle flints, but is of considerable brilliancy.

It occurs also on eoliths from Hackpen Hill at 875 feet O.D., to the same extent as on the neoliths. One flint, in particular, which I take to be an eolith of one of the later periods of that age, has a patch of about half a square inch on the chipped part which bids fair to rival even the best Knowle gloss in intensity. Some of the eoliths and drift flints from the top of Hackpen Hill have accretions upon them of iron manganese as well as mere incrustations of the same. In one case two small flints and some chips are tightly fixed on to the face of a slightly larger flint by an embedment of this material. Sometimes the incrustations have a shiny appearance, whilst close to them may be seen "quicksilver-like specks" where accretions of manganese (?) might have been affixed. Is it scientifically possible that there is any connection between the gloss and these same accretions and incrustations?

H. G. O. KENDALL.

America, South.

Frič: Radin.

Note on the Mask-Dances of the Čamacoco. *By Explorador Frič.*
Communicated by Paul Radin.

77

The present short sketch is the outcome of a promise made to my colleague, Dr. Koch-Grünberg, to give him some illustrative material about the Digilibūt dance of the Čamacoco, for comparison with his notes gathered on the banks of the Waupes.

The mask-dances of the Čamacoco are of an entirely different character from those observed by Koch. The latter were all death-dances (*Todentänze*) held on the occasion of a death in the tribe. Among the Čamacoco, however, the main purpose seems to be the exaltation of the masculine sex. The women are to be impressed with the importance of the men, who alone may see the spirits face to face, and, as in the case of the medicine-man, converse with them. These spirits are known among the Išira Čamacoco as Digičibi, i.e., the souls of people who have died. No women are allowed to be present at, or witness, the dance, and an impenetrable secrecy is always maintained about what takes place, as it is the firm belief of the men that if any woman saw the dance or were told about it the entire tribe would perish.

The dance takes place whenever an important question is to be decided. In the afternoon all the young men disappear from the encampment, taking their feather ornaments, wrapped in large pirü mats, with them, and hide themselves in the forest. The women and children are seized with great fear, do not dare to speak loudly, or leave the encampment, and build a wall out of their mosquito nets, so that they may conceal themselves from the sight of the bad spirit. Only the priest and a few grown-up boys remain in the village, in order to clear the dancing ground of thorny bushes, &c.

In the meantime the dancers dress themselves, employing all the feather decorations that they possess. They cover their faces with a pocket and their bodies with an unfinished hammock. Only the hands and feet are visible, and these are covered with

all available feather-bracelets, deer-hoof rattles, &c. In those few places where the skin is visible it is painted with various colours ; Uruku red, white clay, coal-black, and yellow and red firestone are used. Nowadays, owing to the scarcity of uruku, the minium colours with which ships are painted, oils or water-colours, have taken its place. After the death of Boggiani (an Italian artist and ethnologist who was murdered by the Tumraha, the wild Čamacocos) a large supply of such material came into the hands of the inhabitants of that region, and they pay the Čamacoco's labour with these colours. About eighty various articles are necessary for the complete dress of the Digičibi dancers. The most important is a crown of wild-duck feathers reaching almost to the ground, fastened to a tiger skin. The lower portion of this coat is made of heron feathers. The feet of the tiger are fastened to the hands and feet of the wearers, and the head of the animal to the forehead, just under the crown. As tigers are very rare now I only succeeded in seeing one such complete suit, that of Kazike Lari. They imitate the tiger dress to-day by suits made in a technique similar to that of the pockets, with coloured patterns of quadrangular shape. There are a number of such suits in the Boggiani collection of the Berlin Museum für Völkerkunde. This entire tiger-dress is, to my mind, a very clear illustration of the manner in which the Čamacocos are wont to picture the souls of their ancestors, namely, as beings who formerly had the form of tigers. The painted tiger-hides and the braids of human hair show a great resemblance to a Bororo costume.

It is unnecessary to say that the dance is accompanied by all imaginable noises, generally by those shouts that are employed in war. I never heard any imitation of the tiger's or

any other animal's roar as is common in the dances of the Waupes Indians. Among the Tumraha the shouting and singing are often accompanied by a repeated *mă mă mă bé bé*, that recalls animal sounds.

There are two kinds of Digičibi, a tame and a wild variety. In the former the spirits enter the encampment dancing at first slowly then faster and faster. Thus singing and dancing they traverse that part that has been especially freed of bushes for them. The women hide themselves or bury their faces in the ground. If through any chance they should see the spirits they would die, and a similar fate would befall the entire tribe if they ever found out that these spirits were merely men in masquerade. The priests seem to believe this themselves, for although there were many reasons for their hating me, after I had witnessed one of the Digilibûť, I was perfectly safe, as they feared



FIG. 1.—ČAMACOCO DRESSED FOR THE DIGIČIBI.

that I would tell the secret to the women. Every day a promise was exacted from me that I would keep their secret.

The other kind of Digičibi is begun by the spirits falling upon the village with loud war cries and armed with axes. Formerly stone or wooden axes were used, the stone ones of exceptionally large size for felling trees and extracting the wild honey, the wooden ones for digging out palm-coal. But the wooden axe was only used for this purpose when the men were on the warpath unaccompanied by women. If women were present they were compelled to provide all vegetables, using sticks sometimes three metres long. A small child's digging stick was found by me at a graveyard. To-day the Čamacocos use axes of European manufacture. After the men have calmed themselves somewhat they eat the food prepared for them by the women.

Very often the Čamacocos when they meet a woman alone in the forest, dress themselves as Digičibi and, whistling, attack her.

The photograph (Fig. 1) represents a Čamacoco dressed for the Digičibi with the pocket removed from his face. This picture I found among the unpublished photographs of the late Signor Boggiani, now in my possession.

In further explanation I append a translation of an extract from Guido Boggiani's *Compendio de Ethnografia Paraguaya Moderna*, containing a description of the Digilibit :—

"There is nothing more picturesque than an Anábüsèn (a dance of the spirits) performed fifteen to twenty times. The bodies of the dancers are peculiarly painted, the faces masked, and the heads squeezed into a net-pocket, while from head to foot there is a profuse decoration of brilliant feather ornaments and rattles. Thus clad the men dance and jump and sing to the sun. The women and children are forbidden to witness these proceedings from fear of becoming crazy and dying of fright, or of being carried away by the bad spirits.

"In this Anábüsèn the dancers pretend to be those very spirits who, conjured up by the medicine-men, have come from all parts of the world in order to dance, sing, eat and drink with the Indians.

"As soon as an Anábüsèn has been ordered all the mats, mosquito-nets, and rags are heaped up in the camp to form a wall, or its equivalent, behind which the women and children are placed, with orders to observe a strict silence, and with their backs to the central part of the camp in which the spirits are to dance. And so great is their fear that no one dares so much as to turn a head during the ceremony.

"Meanwhile, the men who are to take part disappear from the camp and meet in a place set apart, where they proceed to dress themselves as spirits in the manner described before. The masquerade consists in daubing their entire body with red, black, and white paint, covering the face with a closely woven net-pocket, so that the features are unrecognisable, and in adorning themselves with many feathers and with rattles. Throughout these preparations they give forth frequently shrill shrieks to give those in the camp the impression that the spirits are coming to the rendezvous.

"Suddenly shouting, running and jumping like madmen, they rush upon the encampment, where they begin the dance, always keeping up their shouting, like little girls in a fright who hold their ears and close their eyes.

"Then, tired of dancing and shouting, at a given signal, they leap at one bound from the camp, and go to their starting-place, divest themselves of their costume, wash their bodies, and return to the camp, as if nothing had happened, and without a word being said of the ceremony, just as if it had really not taken place and not been previously planned.

"And yet although everyone knows perfectly well, to the very last detail, the gross deception of which they are the victims, there is no question of the belief that the tribe has in the efficacy of these absurd ceremonies and the constancy with which they

recur at every moment, in spite of the continual disappointments which they have experienced."

The Anábiüsèu is certainly prevalent among other tribes. It was witnessed long ago by Professor Alonzo de Barzana, who in a letter dated September 8, 1594, directed to Professor Provincial Juan Sebastian, writes, among other things, as follows:—

"The Frentones or Frontones often come together with the demons (spirits), who not only appear secretly at the summons of the conjurors, but appear even publicly in the middle of the day, coming from the mountains in great numbers, their faces covered like those of the Indians, to eat and drink with them."

The Čamacocos are the only peoples inhabiting the region from the Paraguay and its affluents to the Cerro Paressi who have mask-dances, and this fact, added to their customs, feather-ornament technique, and fables, suggests a connection with the tribes north of the Amazon. The fables that I have collected show remarkable similarities with those of some of the Guayana tribes, and I hope to obtain more definite data upon this interesting point upon my next journey.

FRIČ.

Africa, East.

Hobley.

Notes on the Dorobo People and other Tribes; gathered from Chief Karuri and others. *By C. W. Hobley, C.M.G.*

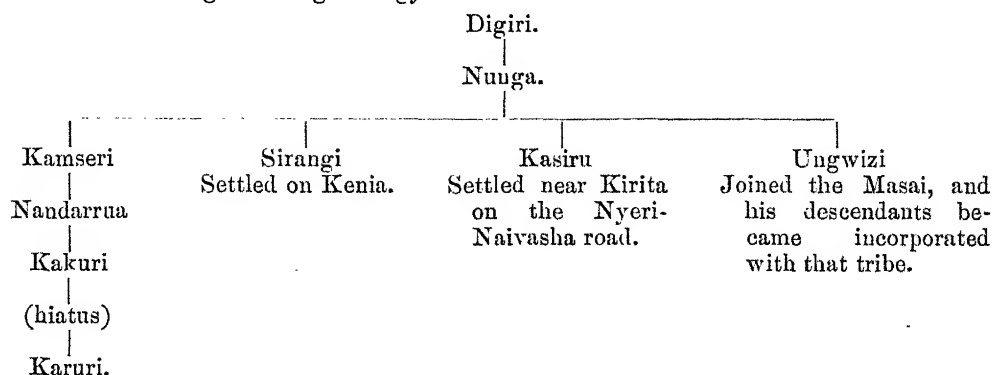
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The true Dorobo people are called Asi by the Kikuyu people and call themselves Aggiek (or Oggiek) or Ogiechue.

Mr. Hollis tells me that the Nandi call them Okiek (singular Okiot), the Masai Il-Torobo (singular Ol-Toroboni).

They inhabited the whole of the East Africa highlands from Nandi to Kenia before the Masai invaded the country. The most important clan among the Aggiek is the Digiri (*see* MAN, 1905, 21), the name Digiri being that of their earliest known ancestor. Digiri, however, appears to have lived so long ago that all details about him are lost, and the first ancestor remembered by most is one Nunga, who was a very powerful person, and nearly all the Aggiek are said to trace their origin to this chief.

The following is their genealogy:—



Kamseri, Sirangi, and Kasiru are now the names of three clans of the Aggiek.

Before the Masai came none of the Aggiek circumcised and they all spoke one language. The totem of the Aggiek is the ant-bear, which is called Ungare, they do not eat carnivorous animals or birds of prey, but eat all other animals and birds.

The Digiri have a distinct legend of the invasion of the Masai: they describe how one day a Digiri hunter on the Euaso Narok saw a great company of people coming from the north; the hunter was afraid and hid among the rocks, but he was seen,

captured, and commandeered as guide to the party, and was ordered to show them the places where they could obtain water for their cattle. The people who came from the north were the ancestors of the *Burugo*, *Gekonyuki*, *Loitai*, and *Damat* Masai.

Mr. Hollis spells these as follows:—Il-purko, Il-kak-oonyokio, 'L-oitai and Il-damat.

Some generation later an invasion took place from the south. A people came from a district called Ruruguti in the direction of Nyanwezi country; these people were like Masai and were under one Ndaraguto, the son of Ndaramuroni. They fought with the Masai from the north and vanquished them. Ndaraguto was a clever leader, however, and he collected his beaten adversaries and welded them with his own people into the Masai nation. Before that time the Wanyamwezi occupied the whole of the Nandi-Lumbwa plateau but they were driven south by the great chief Ndaramuroni, or his son Ndaraguto. If this is true it might account for the remains of certain rude dams which are to be seen in some of the Nandi valleys; these were certainly not made by the Nandi, but probably by a people who understood irrigation.

The Kikuyu country was then unoccupied by that tribe, but was one of the great hunting grounds of the Dorobo, and contained many elephants, buffalo, wild pig, &c. In those days it is said the herds of buffalo far exceeded the present herds of cattle possessed by the Masai. The Kikuyu people migrated in from the south-east and gradually increased, cultivating shambas as they pushed north-west; one of the Kikuyu clans, the Mwizaga, came from as far south as Kilimanjaro—in fact, their name is possibly a corruption of Chaga. They are skilled at rain-making and other witchcraft, and are said to have some Masai blood in their veins.

On the Euasangishu or Uasin Gishu plateau, between Mount Elgon and Elgeyo, there are remains of a past race in the form of numerous ruined stone kraals, circular in shape. The Uasin Gishu people who formerly inhabited the plateau declare that they are the relics of a race called Mokwan (possibly the people were called Sirikwa, and the kraals Mokwan) who peopled that region previous to themselves. This is borne out by the legends of the Aggiek, who state that the people who inhabited that region before the Uasin Gishu were a long-haired people called Enjoe by the Kikuyu and Eboratta by the Masai. They were a pastoral tribe who had enormous herds of cattle with exceptionally long horns. They had far more cattle than any other tribe. They were, however, broken up by the Il-Purko, 'L-Aikiapiak, and 'L-Oitai Masai, the branch of the Masai who entered from the north. According to Aggiek tradition they were not like other human beings, for when a child was born they bored a hole in its side; the wound healed but the hole remained, and they closed the hole with a wooden plug. When, however, they wanted to run they took out the plug. The form of circumcision practised by these people was to take off both knee caps in early youth. Be this as it may, the tradition of long hair and long-horned cattle possibly points to an offshoot of some Hamitic race from the north which made an unfortunate experiment of migration southwards. Such migration might turn out to be contemporaneous with the Hima invasion of Uganda. Soon after the destruction of this tribe by the Masai the looted cattle were nearly all swept off by cattle plague.

The Aggiek also have a curious tradition about a clever race of dwarfs called Mwaiswai Chiana who inhabited this country in old times; they are said to have averaged only 2 feet in stature.

They also tell that they heard from their forefathers, long before Europeans were actually seen up country, that a white race (called Muchungu) existed in the world. Doubtless news of the white man's advent was passed on up country, from tribe to tribe, long before he was seen inland.

C. W. HOBLEY.

Solomon Islands.

Edge-Partington.

Note on the Food Bowl from Rubiana, New Georgia (MAN, 1903, 91). *By T. W. Edge-Partington, Deputy Commissioner.*

79

The trough that Mr. Woodford saw is still in Rubiana, at the village of Sisieta; the one in the illustration (MAN, 1903, Plate L.) is from Koli kongo, a village much higher up the lagoon. Of course it is very difficult to find out much from the natives now, as they do not like talking about what happened in the old days. But I was able to collect a good deal of information on the subject. Ingova assured me time after time that they never eat men from the trough; the heads were always there during the ceremony, but no human meat was eaten from it. When they are having a big ceremony, like that which Mr. Woodford saw, no white man is allowed to be present. There has only been one white man, so far, who has ever gone through one of these ceremonies in Rubiana, and he was a trader called Fergusson, who lived amongst them, and who was liked by them to such an extent that, when a few years afterwards he was killed by the natives of Bougainville, Ingova on his own initiative led a large expedition to Bougainville and killed 100 men.

Ingova allowed Mr. Woodford to see most of the feast, but not all of it. I do not think the heads had anything to do with requesting Mr. Woodford to retire. The four flat projections at the head of the trough have nothing to do with the heads, they are meant to represent some part of the alligator's anatomy at the back of his neck.

This very ceremony at which Mr. Woodford was present happens to be very interesting, as it was really the ceremony of crowning Ingova king! His brother, who was king before, had died, but the coronation ceremony could not have been held earlier because Ingova had not taken any heads, but just before the ceremony he had been to Choiseul and had taken eight heads, so that he was then able to be crowned. These heads were those that Mr. Woodford saw. The speech that Mr. Woodford heard was not really anything very wonderful, it was simply Ingova telling them how he had taken the heads, and where he found the men, and at what part of Choiseul he had taken them. He ended up by saying what wonderful people the Rubiana people were, and what small and useless people the Choiseuls were. I may add that the trough, which is in Rubiana to-day, at Sisieta is 36 feet long, against the 25 feet 5 inches of the one in the illustration.

The eyes referred to as forming part of the decoration of the crocodile's head are not those of the frigate bird at all, but are supposed to be the eyes that the devil looks through.

T. W. EDGE-PARTINGTON.

Africa, West.

Parkinson.

Notes on the Efik Belief in "Bush Soul." *Being extracts from a letter to Mr. J. M. Frazer. By John Parkinson. Mineral Survey, South Nigeria.*

80

I send you a few details of the Efik and Ekoi belief in "bush-soul," which I have obtained from a Mr. Richard Henshaw of Calabar, Agent for Native Affairs. He is a member of the highest grade of Egbo and thoroughly trustworthy. As regards the bush-soul in the woman I quote his words:—

"A woman can have a bush-soul. A man having a leopard bush-soul may marry a woman having also a leopard bush-soul, but he cannot marry a woman having a bush-soul in another animal. All must be the same animal, male and female."

He says, also, that children can have the bush-soul of any animal but to a limited extent only. Thus a child may be born into a family having bush-pig souls, but the child may have a hippopotamus bush-soul, because the child may be the reincarnation of an individual who during his lifetime had a hippopotamus bush-soul.

Supposing this soul to develop as the child grows (apparently it need not necessarily so develop), one of three courses is open to the parents: (a) they may leave the

matter alone, but should they object to the presence of an alien soul in their community they may (*b*) employ someone skilled in the medicine for checking the soul and finally doing away with it altogether. They then give the child their own bush-soul. The third course (*c*) is to leave the matter over till the child is of age, then he chooses a bush-soul from a medicine man skilled in that particular craft, and selects also the particular piece of bush or water in which the animal lives.

When the man dies then the animal bearing his spiritual counterpart "becomes" "insensible and quite unconscious of the approach of danger. Thus a hunter can capture" "or kill him with perfect ease."

Mr. Henshaw tells me also that the Efiks and Ekois have no particular ceremonies to ensure the birth of a particular individual.

I understand that no special name is given to the animal in which the bush-soul resides. Sacrifices are frequently made (*a*) to prevent another person killing the animal; and (*b*) when any special disclosure or advantage is requested. The offering is then accompanied by medicine, the details being determined by the Idiong man. Idiong is a secret society intimately connected with the religion of the people and probably more primitive than Egbo. I believe that, in the event of a bush-soul being chosen by an adult, Idiong is not necessarily involved.

JOHN PARKINSON.

Australia.

Lang:

Mr. Howitt's Native Tribes of South-East Australia. A Correction. By Andrew Lang.

81

I much regret to find that, in my paper on "The Primitive and the Advanced in Totemism,"* I have misunderstood, and therefore misrepresented, a passage in Mr. Howitt's *Native Tribes of South-East Australia*, p. 500. Of this error I was entirely unaware till I read yesterday (July 5th) Mr. Howitt's communication to *Folk-Lore*.† In *Folk-Lore*, Vol. XVI., p. 222, I had made the same mistake as in the *Journal of the Anthropological Institute*, and I regret that I was not earlier made aware of it, that I might have withdrawn my words, and requested Mr. Howitt to believe that my blunder was quite inadvertent.

The passage in Mr. Howitt's work on which I commented runs thus‡:—

"That part of Australia which I have indicated as the habitat of tribes having that belief (the belief in the All-Father) is also the area where there has been the advance from group marriage to individual marriage, from descent in the female line to that in the male line; where the primitive organisation under the class system has been more or less replaced by an organisation based on locality; in fact, where those advances have been made to which I have more or less drawn attention in this work."

Unfortunately I conceived Mr. Howitt to mean, in this passage, that the All-Father belief does not exist among tribes in the region indicated, in which "the advance from descent in the female line to that in the male line has [*not*] been made, and in which "the primitive organisation under the class system has [*not*] been more or less replaced "by an organisation based on locality." Whether my mistake was natural or not readers may determine for themselves.

But what Mr. Howitt really meant (as I understand his paper in *Folk-Lore*) was, that the All-Father belief does not exist among the tribes near Lake Eyre, which practise what he calls "Group Marriage"; which have the Pirrauru and Pirranguru customs. He did not mean that tribes which have *not* made "the advance from descent 'in the female line to that in the male line," and have not made the advance to local organisation do not believe in an All-Father. Unfortunately I understood that to be his

* *Journ. Anthr. Inst.*, Vol. XXXV., p. 320.

† June 24, 1906, Vol. XVII., No. 2, pp. 174-190.

‡ *Native Tribes of South-East Australia*, p. 500.

meaning, and wrote* that Mr. Howitt "has strangely forgotten his own array of facts . . . his general statement is thus opposed to his own collection of facts."

As has been seen I was quite in the wrong, and I do not clearly understand now whether or not Mr. Howitt holds that the All-Father belief though not found among many tribes with male descent and local organisation, is concomitant with, or the result of, advance as early as would be that implied in the absence of what he calls "Group Marriage." Perhaps I need not say that my misrepresentation was not intentional; my own experience shows that misunderstandings are very common among writers on these difficult subjects.

A. LANG.

REVIEWS.

Australia.

van Gennep.

Mythes et Légendes d'Australie. Par Arnold van Gennep. Paris: Guilmot, 1906. Pp. cxvi + 188. 23 × 14 cm. Price 10 frs.

82

Monsieur van Gennep, observing that there is no adequate book in French on the Australian tribes, has published an annotated collection of their myths and legends, preceded by studies of the race and its culture; of the two systems of reckoning lineage—on the spear or the spindle side; on their ideas about the causes of procreation; on their exoteric and esoteric religious beliefs; and on the historical and sociological value of their traditions. M. van Gennep also wrote a chapter "Sur les rapports du système de classes et du totémisme"; but, as his opinions proved to be almost identical with my own (in *The Secret of the Totem*, 1905), he has suppressed this part of his work. This is to be regretted, as my book is less commonly read in France than the works of Alexandre Dumas.

The chief sources of M. van Gennep are Brough Smyth, Carr, the two famous books of Messrs. Spencer and Gillen, Mr. Howitt's recent volume, and the studies of Dr. Roth. Of Mrs. Percival Stow (Mrs. Langloh Parker) the two volumes of *Legendary Tales* are most used; the *Euahlayi Tribe* arrived late on the scene. As the tales were meant rather for children than for students, they do not come up to M. van Gennep's scientific standard.

Omitting, for considerations of space, the chapter on Australian ethnology and material *χορηγία*, I turn to the "systems of filiation." I have always agreed with Mr. Tylor, Mr. Howitt, and with Mr. J. G. Frazer, in the opinion that, where tribes "are wavering between male and female descent . . . we may be sure that such wavering marks a transition from female to male descent, and not conversely" (Frazer, *Totemism*, p. 76). This was not doubted by British authorities, till it was desired to prove that the Arunta are "primitive." They have male descent of "class"; to make them primitive it is necessary to suppose that male is as primitive as female descent. This necessary step is therefore taken.

M. van Gennep observes that the Dieri, with female descent, are as advanced, in other respects, as the Arunta with male descent; and that the two systems are not a note of progress. Certainly they are not a note of *general* progress. The Piets, with descent in the female line, were an iron-using and agricultural people, infinitely superior to the Arunta, with descent in the male line; on these facts I have always insisted. Nevertheless I maintain that, as regards this particular point—tracing of lineage—the progress is from reckoning in the female to reckoning in the male line.

M. van Gennep, on the other hand, says, "I think that 'primitively' some tribes followed one, others the other system, and that it is by the infiltration of foreign customs consequent on compromise, at points of contact" (as when Urabunna, with female, and Arunta, with male descent, intermarry) "that we can best explain the traces of uterine filiation in societies essentially founded on male filiation, and *vice*

* *Journ. Anthr. Inst.*, *ut supra*, p. 320.

"*versâ*" (p. xlv). Where are the traces of male descent among tribes of female descent? If this were the case, the Arunta (male descent) intermarrying with the Urabunna (female descent) should show *most* vestiges of female descent; while the tribes north of the Kaitish, not intermarrying with, or in any contact with tribes having female descent, should show *least*. Precisely the reverse is the case. I am unable to see that the Arunta have any certain traces of female descent, but the tribes north of the Kaitish, to the sea, respect the maternal almost equally with the paternal totem; and inherit property in the female line (Spencer and Gillen, *Northern Tribes*, pp. 523, 524). The reverse is the case with the Arunta (pp. 615, 616). (For respect to the mother's totem, cf. p. 166). Messrs. Spencer and Gillen do not explain the very rare cases in which members of tribes north of the Kaitish are not of the paternal totem. Facts show that there is little if any trace of maternal descent among the central tribes, who are in constant touch with tribes of female descent, while north-central tribes of male descent, not in contact with or "compromising" with tribes of female descent, have the strongest possible survivals of descent in the female line. This seems fatal to M. van Gennep's theory of contamination. Again, when a Dieri father, with female descent, "gives" his own totem to his son, he is not imitating the Arunta, who do nothing of the sort.

M. van Gennep attributes much influence in this matter of descent to native ideas of procreation. But Mr. Howitt's south-eastern tribes regard the father as the sole cause of birth, yet reckon descent in the female line. Their ideas of procreation do not lead them to reckon in the male line (*Journ. Anthr. Inst.*, 1884, p. 502; *Native Tribes of South-East Australia*, pp. 283, 284). I quoted these statements of Mr. Howitt's in *Secret of the Totem* (pp. 191, 192). M. van Gennep cites me for these facts (p. lxiv), and then says that my remarks are "based on the silence of some observers." The criticism is unintelligible to me. M. van Gennep says that I "give no direct proofs" (p. lxiv, note 1), and, in the text of the same page, cites my direct proofs, derived from Mr. Howitt's statements, "two passages which escaped my notice," observes M. van Gennep. He then (on the next page) says that "Mr. Howitt's silence proves nothing," though he has quoted what Mr. Howitt says on the subject. Speech is not silence! I am unfortunately unable to understand these logical methods, and I suspect that, in looking over his work after the appearance of mine, M. van Gennep has made some confusion. But my own dulness of comprehension may be to blame.

M. van Gennep then argues that the Australians, even of the east, hold that "procreation is not necessarily and solely the result of coition" (p. lxiv). I do not see how this can be true of the south-eastern tribes, which, says Mr. Howitt, "never for a moment feel any doubt, according to my experience, that the children originate solely from the male parent." The East Queensland tribes described by Dr. Roth, whose work I have not yet seen, attribute birth to the entrance of a spirit into the mother. I am ready to suppose that, like most peoples, including the Highlanders with their "Son of the Bones," Mr. Howitt's tribes admit the existence of *supranormal* conceptions, recognised as such. This does not affect the question. To the Arunta an ordinary birth, with no spirit incarnating itself, would (it appears) seem a miracle; their philosophy causes this opinion. To other Australian tribes, a birth not the result of the making of a spirit child by a "divinity," might seem a strange exception. But, to Mr. Howitt's tribes, the marvellous exception would be a birth *not* due to the human father.

On page lxy, M. van Gennep bases an argument on the existence of *early* signs of pregnancy. He forgets that they are not recognised as symptoms of pregnancy by the Arunta, as far as our information goes, and so are out of the argument.

As to the non-primitiveness, in social organisation, of the Arunta, my arguments are good, I think, as against those who at once assert that the Arunta are primitive, and also that they have reached the fourth or fifth of several ascending stages of progress

illustrated by various Australian tribes (*Journ. Anthr. Inst.*, Vol. XXXV., 1905, pp. 315-337). M. van Gennep advances the singular hypothesis that perhaps the Arunta have no phratry names, not because they have forgotten what Mr. Spencer justly calls this very archaic feature, but because they have not yet created the names! (p. xxxiv). Now the tribes in the least complex stage known to us invariably possess phratry names. These names only disappear as class names multiply from four to eight. Nobody can seriously suppose that the Arunta evolved eight class names, yet never gave names to the two "primary exogamous divisions," as all the least complex tribes did.

M. van Gennep concludes that my arguments "against the central position of Mr. Frazer" are valueless. I am constrained to feel unmoved by M. van Gennep's opinion of my arguments, because, I regret to have to prove, he does not appear to understand the facts. The great Arunta peculiarity, of course, is that they, with the Kaitish tribe, may, and that, unlike the Kaitish, they often *do*, marry within the totem name. The question is, are we to regard this freedom as primitive, with many authors, or as a late modification, with myself?

M. van Gennep settles that problem by saying that the Arunta freedom once existed, according to legend, but does no longer exist. "To marry a woman of his own" totem is strictly forbidden to an Arunta nowadays; the prohibition exists not only "among the Arunta but also among the other Australian tribes" (p. 144, note 3). I need only quote in reply Messrs. Spencer and Gillen (*North-Eastern Tribes of Australia*, p. 73), "In the Arunta tribe there is, unlike most Australian tribes, no restriction" "whatever so far as totems are concerned."

"Et M. Lang de triompher," writes M. van Gennep about another case, in which I thought I had rather the better in an argument. Certainly I am surprised that a critic so acute does not know the central fact, the unique Arunta license to marry within the totem. But I go on with my observations on a book not immaculate, but very interesting.

On p. xcviii M. van Gennep might have cited *Secret of the Totem*, pp. 76-78, in place of an earlier draft of my ideas in MAN (1904, No. 44). The case is more clearly put in the later exposition. My conjecture (it is no more) is that the Arunta found stone *churinga nanja* in the burial places of an older people (*Oknanikilla*), and having already their theory of Alcheringa reincarnation, supposed that the Alcheringa spirits were especially attached to the stone amulets, of which we have many neolithic examples in Europe and America. But, I asked, are the Oknanikilla a kind of cemeteries? and I pined for excavation.

M. van Gennep here raises (p. xcviii) the objection, "Do the Arunta regard the" "Oknanikilla as the final resting place of Alcheringa men's bodies?" How can I explain legends of the Alcheringa men living and moving under earth? M. van Gennep has perhaps forgotten *Northern Tribes of Central Australia*, p. 123. At each Oknanikilla the Alcheringa men "went into the ground," and of each such man "*the body died*." I did not speak without authority. "Et M. Lang de triompher!"

M. van Gennep greatly amazes me when he says that the late Mr. Atkinson, in his *Primal Law*, advanced, as the origin of exogamy, the theory of an original "instinctive repulsion" between near kin (p. 116, note 1). Nothing was more remote from Mr. Atkinson's mind, as his readers are well aware. His theory is that the jealousy of the ancestral sire originally forbade unions within the domestic circle. Mr. Atkinson did not "live in Nouvelle Californie," unless that be a name for New Caledonia, and his intellect was not, as is suggested, reduced, on this question, to the level of the Australian black fellow, though I cannot see that a legend here cited exhibits even them as having the idea so strangely attributed to Mr. Atkinson. The whole passage (p. 116) completely puzzles me.

I have dwelt on points of difference between M. van Gennep and myself, and have by no means exhausted them. But his work, whether he is occasionally in error or not,

is of the highest interest and value, both for the general acuteness of his criticism, and for the convenient *corpus* of legends and myths which he has compiled and annotated. That Baiame is a collective name for mythical ancestors I shall believe when I believe (as Blass says concerning Homer) in a many-headed hydra. But space forbids me to enter on this theme (pp. 93-95, note 3 to p. 93).

ANDREW LANG.

Religion.

Dulaure: van Gennep.

Des Divinités génératrices chez les Anciens et les Modernes, par J. A. Dulaure ; avec un chapitre complémentaire par A. van Gennep. Paris, 1905. 8vo. **83**
Price 3 fr. 50.

This reprint appears 100 years after the original work. The method of Dulaure is far from commendable, but an antidote is supplied by M. van Gennep in his complementary chapter. He shows therein that the rites and customs classified together indiscriminately by Dulaure as phallic worship may have very different origins, some of them being purely magical and fecundative, others unconnected with the idea of fecundation at all, while a third class comes under the head of votive offerings and may have as little to do with magic as with religion, or at any rate, sexual cults. Dulaure was an enthusiast and his book brings together much curious information ; its value lies no less in its importance as a contribution to the history of morals than in its anthropological significance.

N. W. T.

Sweden: Physical Anthropology.

Fürst.

Skelettfynd i jämtländska grafvar från den yngre järnåldern. By Carl M. Fürst. *Ymer*, 1905, pp. 372-401.

84

In this paper, contributed to *Ymer*, Professor Fürst of Lund gives an account of some skeletons dating from the younger Iron age (say, about 1050 A.D.), or what may also be called the Viking period, though that name is, perhaps, not very appropriate, as Jämtland, the scene of the find, is an inland province. The discoverer was Dr. Knut Kjellmark, the locality Röstahammar. Of the several burials examined two yielded very perfect male skeletons, and of these, and of one female one, Professor Fürst gives very numerous and precise measurements. I extract a few of these:—

	M. 1.	M. 2.	F.
Maximum glabello occipital length	- 191	182	182
„ breadth	- 139	143	128
Basibregmatic height	- 137	138	122
Ear height	- 119	118	—
Circumference (horizontal)	- 528	524	498
„ (transverse)	- 312	320	305
„ sagittal, nasio-inial	- 337	320	310
„ „ nasio-opisthial	- 383	367	360
Basinasial length	- 99	103	97
Facial lengths	- { 119 71	117 73	—
Breadth-index	- 72·8	78·6	70·3
Height-index	- 71·7	76·9	67·
Facial-index (Kollman)	- 90·3	88·?	—
Upper facial (Kollman)	- 54·3	54·9	—
Nasal-index	- 44·2	47·2	—
Orbital-index	- 82·5	82·5	81·6
Capacity (with millet)	- 1,395	1,550	1,245

Length of bones in M. 1: clavicle (mean), 154; humerus (r. and l.), 345; radii, 266, 261; ulnæ, 281, 277; femora, 467, 466; tibiæ, 393, 394.

The stature deducible by Manouvrier's tables, from F, T, H, and R, is 1,694 mm. = 66·67 inches.

On my plan of adding 33 centimetres to thrice the length of the femur it would be 1,730 mm. = about 5 feet 8 inches.

I think the first male skull is probably thicker than the second, as well as more dolichous. Predictions of the capacity come out as follows :—

—	Manouvrier.	Pearson and Lee.			Beddoe. 4*	Welcker.		
		—	10bis.	G. F.		C.	D.	Mean.
M. 1 - - -	+95	+77	+95	+97	+125	+114	+123	+118
M. 2 - - -	-40	-109	-93	-89	-52	-47	-51	-49
Total error	135	186	188	186	177	161	174	167

Here Manouvrier comes out best, with 118 and 115 as divisors in the two cases; the others follow in the order—Welcker, Beddoe, Pearson—but with no great intervals between them. The average capacity of Swedish conscripts, according to Pearson and Lee's formula, and allowing 119 as ear height (as in these old Jämtland skulls), would be 1,428, which seems small; by Pearson's 10bis formula it would be 1,442. By Manouvrier's plan, if we allow 10 mm. for the thickness of integuments, 137 (as in M. 1) for the basibregmatic height and 115 as divisor, we get 1,537, or with Pearson's estimate of the thickness (11 mm.), 1,518. Fürst's own measure of thickness (8·25 mm.) in fourteen subjects would give a still higher capacity. The mean length and breadth of Swedish conscripts' heads, on which these computations are based, are, according to Retzius and Fürst, 193 and 151. In thirty-five Swedish sailors I myself got a little more, viz., 194 and 153, and from my other measurements of the same men deduced a probable capacity of 1,491 cc., which is, I have little doubt, not far from being correct—not far, that is, from what might be gotten by an expert measurer following Flower's process exactly.

Welcker is one of the too few men who have measured the capacity of the skulls of many nations, though not in very many cases. He puts the capacity of the Swedes above that of the Russians, of whom he measured fourteen. Professor Pearson, without giving any reference or authority, lately asserted that the Russians had the largest heads in Europe, with an apparent implication that they were intellectually inferior; and Welcker found that not only the Swedes, but the English, Scotch, Irish, French, Germans, Italians, Finns, Czechs, Poles, Jews, and Turks, all surpassed the Russians in this particular. Barnard Davis, however, on whom possibly Pearson may have relied, put the English, Russians, and Dutch close together in capacity, only surpassed by the Germans, Frisians, and Merovingian Franks. I am ignorant of Broesike's estimate. Zograf's figures from Northern Muscovy (Kostroma, Yaroslav, Vladimir) do certainly indicate large size.

Gustaf Retzius, in *Crania Suecica Antiqua*, gives material which, if it might be taken without qualification, would indicate that the modern Swedes have somewhat degenerated in head-size, and especially in length, without material alteration in breadth:

Stone age	- 25 ms.	L. 187·46	B. 141·2	H. (15) 138·1
Bronze age	- 12 ms.	L. 192	B. 139·8	H. (10) 138·6
Iron age	- 16 ms.	L. 189·1	B. 140·6	H. (13) 139

* In my No. 4 formula for the skull, 82 C. 1 is taken as the standard, and 0·3 per cent. allowed for every degree below that.

In the following computations I have allowed 120 for ear height (which is not available), have estimated Manouvrier's divisor at 230 (115), and have used alternatively Pearson's estimate of thickness of integument (11 mm.) or Fürst's (8·25) or a compromise of 10·). I have reduced Manouvrier's results by 3·3 per cent. in order to bring them to the standard of Flower. It should be kept in mind that these ancient Swedish skulls are probably in some degree the result of a natural selection of the thickest and most enduring, and that in the modern heads the ear height is conjectural, though based on known skull heights :—

Swedes.	Manouvrier, Divisor 115.	Lee, 10bis.	Pearson and Lee.	Welcker, C.
Stone age - - -	1,536	1,503	1,476	1,509
Bronze age - - -	1,563	1,516	1,493	1,532
Iron age - - -	1,542	1,503	1,483	1,518
Modern :—				
Fürst's estimate of thickness	1,507	1,483	1,464	1,477
Lee's estimate of thickness -	1,446	1,452	1,436	1,434

JOHN BEDDOE.

Anthropology.

Nicholson.

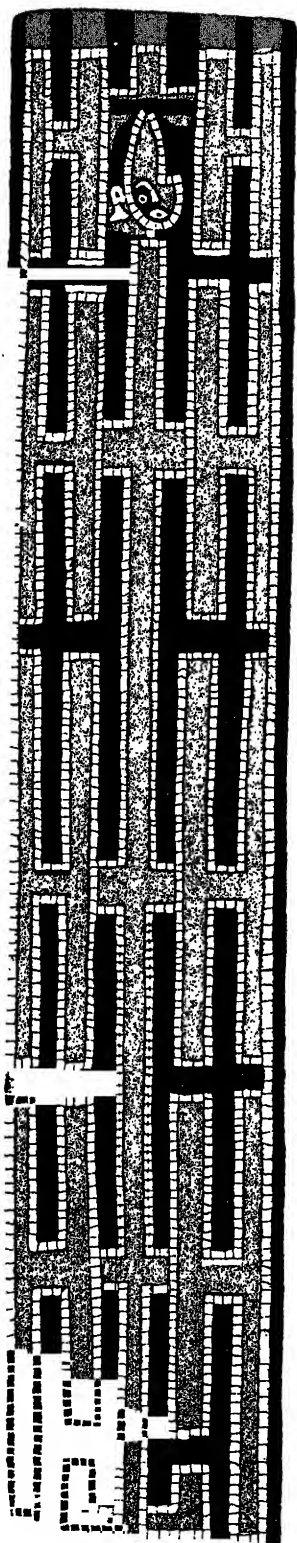
Man: or Problems Ancient and Modern relating to Man, with Guesses at Solutions. By William T. Nicholson, B.A., Vicar of Egham. London: Swan, 85 Sonnenschein and Co., 1906. Pp. xix + 238. 22 × 14 m. Price 3s. 6d.

The oft-quoted saying of the old farmer in Terence's *Self Tormentor*, "*Homo sum, humani nihil a me alienum puto*," has not been adopted as the motto of this journal, otherwise an extended notice of the miscellaneous contents of this book might fall within its province. That being so, the reverend author will not expect an opinion from us on the success or otherwise of his settlement of the problem of "the ubiquity of the Devil," or of "the difference between the moment after death and the moment after the resurrection in point of happiness," or of "the risk of compromise of truth in Church Congresses." These, and a mass of other subjects oddly placed on a common level, make up the first portion of "olla podrida" of which the volume is constituted.

Nor can we get to close quarters when reading Part II., which deals with "Human Nature Solitarily and Socially." Our standpoint differs fundamentally. Mr. Nicholson assumes that man's place in the organic kingdom is unique; that there not only is an animal psychology as well as a human psychology, but that there is no break in continuity between these, are facts foreign to his knowledge or conception. A study of the works of Tylor, Lyall, Westermarck, and of the sociological portion of Herbert Spencer's *Synthetic Philosophy*, would modify, if not reverse, the attitude adopted towards ethical and cognate questions, although it might not help the solution of one of the problems put: "What are the qualifications necessary to make a capable chairman?"

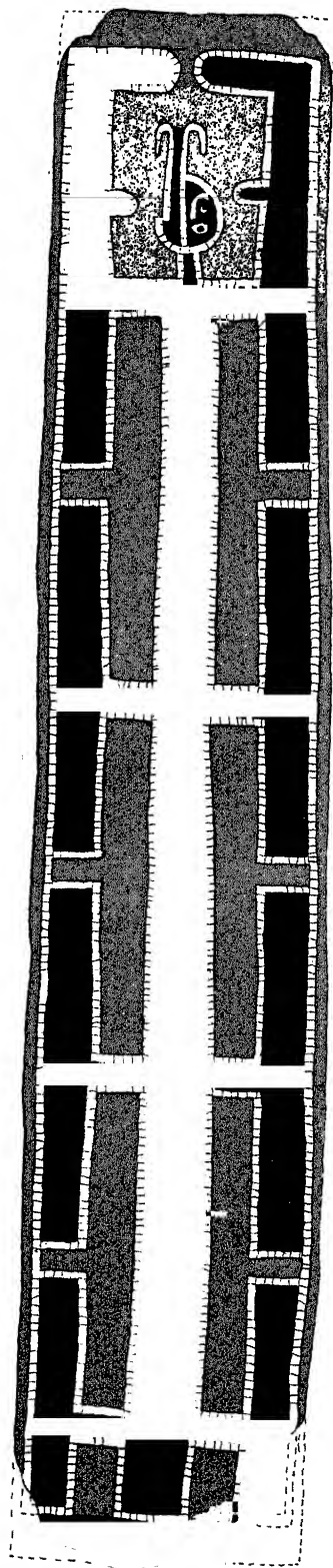
In Part III., which treats of "Man Nationally and Ecclesiastically," the death of young officers is discussed; that of candidates for Holy Orders, although this surely an "ecclesiastical" problem, having been considered previously. The book, well-meant, but ill-conceived, gives the impression of manufacture from commonplace jottings blended with snippets from sermons, and the best that can be said for it is that it may here and there stimulate thought, although with results unlike those suggested by the author.

E. C.



A.

SHIELD FROM THE SOLOMON ISLANDS.
IN THE BRITISH MUSEUM.



B.

SHIELD FROM THE SOLOMON ISLANDS.
IN THE PITT-RIVERS MUSEUM, OXFORD.

ORIGINAL ARTICLES.

Solomon Islands. With Plate I—J. Edge-Partington.
Decorated Shields from the Solomon Islands. By J. Edge- **86**
 Partington.

In addition to the two shields from the Solomon Islands in the Cambridge Museum, figured and described by Baron von Hügel in MAN, 1906, 21, I know of the existence of only two similar specimens, both of which are without a locality—one is in the Montrose Museum, and a second was, a short time ago, in the hands of a dealer.

Baron von Hügel locates the wicker-work shields as coming from Florida, but Dr. Codrington (*Melanesians*, p. 305) says that "the shield in use in Florida is not "made in that island." They are, in fact, manufactured by the bushmen of Guadalcanar, where they pass as currency. From there they are traded away to other islands to the westward, where some, at all events, are decorated to suit the fashion of the locality or the taste of the purchaser.

The Florida shield [Lavi] figured by Brechley (*Voyage of the "Curaçoa,"* p. 281), and now in the British Museum, is an instance of this, as well as that in the Bishop Museum, Honolulu, figured by Professor Brigham in the *Museum Memoirs*, Vol. II., No. I., p. 17, both of which owe their origin to Guadalcanar.

Mr. Woodford in *A Naturalist among the Head Hunters*, p. 114, figures a native of Aulá, Guadalcanar, with his wicker-work shield; this plate has been used in *The Discovery of the Solomon Islands*, Hakluyt Society, 1901, but unfortunately wrongly attributed to Ulawa.

The rattan loops mentioned by Baron von

Hügel are the original fastenings for the handle before the shield was transformed into its present condition, and the thin plate of turtle shell has taken the place of the broad strips of leaf usually found on shields from Guadalcanar. Guadalcanar is the easterly limit of the shield, we must therefore look to the western islands of the group for the locality of the Cambridge type of decoration.

In the British Museum is a shield of bark (Plate I—J., Fig. A.), rectangular in form, bent inwards in a regular curve, and strengthened at the back with a stout piece of rattan, tied by strips of the same material to parallel cross braces, exactly corresponding to those on the Cambridge shields. The face of the shield is coloured red and black and ornamented with lines in relief, formed by square pieces of pearl shell, some slightly notched, set in a black resinous composition, forming a rectilinear decoration. The figure which appears in the Cambridge shields is also present in a somewhat rudimentary form in the British Museum specimen. In this case the decorator has made the outline of the face asymmetrical, and consequently has been forced by lack of space to depict only one eye and one earring, the remaining portion of the figure has disappeared into the long central line with short cross pieces coloured red. The measurements are as follows: Length along the curve, 3 feet $1\frac{1}{2}$ inches; width, $7\frac{1}{2}$ inches.

This shield is also without any locality, but has been queried as coming from Rubiana Lagoon; the natives of this district are noted for their decorative work in the inlaying of shell on a blackened foundation, and Mr. Woodford (*op. cit.*, p. 165)

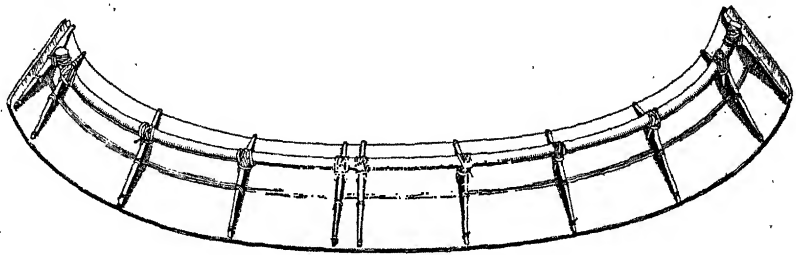


FIG. 1.—BACK OF SHIELD A.

mentions the fact of Rubiana natives using wicker work shields. In the Australian Museum, Sydney, is a wooden shield (*Album*, Third Series, pl. 32, No. 7) blackened and inlaid with pearl shell evidently from this locality.

There is in the Pitt-Rivers Museum at Oxford the only other carved rectangular shield which I have ever seen from these islands (Plate I-J., Fig. B). The structure is identical with that in the British Museum, and the ornamentation is similar, though simpler. The treatment of the head of the conventional figure is interesting. In this specimen the asymmetry exhibited in the British Museum shield is exaggerated, and it would almost appear that the full human face were on the way to becoming the profile of a bird. For the coloured sketch of this specimen I am indebted to the kindness of my friend, Mr. Balfour, keeper of the Pitt-Rivers collection.

I must thank Baron von Hügel for so kindly pointing out an evident clerical error in the *Album*.
J. EDGE-PARTINGTON.

Totemism.

Lang.

The Totem Taboo and Exogamy. By Andrew Lang.

87

It is amusing to find an aching void in one's own cherished theory, and I think that I am in a position to confute myself, as regards the effect of the totem taboo in producing exogamy. For long I have supposed that marriage within the totem was originally prohibited as part of the general totemic taboo, "touch not, taste not, handle not," use not your own totem, or anything that is his. So considered, a woman of your own totem was sacred to you, like a sister. Union with her was an offence to the totem.

I now see that my theory is probably wrong. For example, the rules do not produce avoidance between persons of the same totem, as might be expected if my theory were correct. But such a rule would have been so very inconvenient that it might soon become obsolete. It is a far stronger argument against my hypothesis that, as a rule, an offence against a taboo is *automatically* punished.

Mr. Frazer has collected, in his *Totemism*, many cases, from many peoples, in which the eating by any person of his totem is automatically punished by disease, miscarriage, births of children in animal shape, or even natural death. But he mentions only one case, that of the Navajos, in which persons marrying within their totem are *automatically* punished, in their own persons, by disease and death. I have found no other example of the automatic working of the totem taboo in cases of breach of totemic exogamy.

Mr. Frazer has recently suggested that exogamy may have been instituted to prevent marriage between brothers and sisters (uterine, it seems), "because they were believed to be injurious to the persons who were engaged in them . . .".* But (1) the primary exogamous rule prohibits many persons who are not brothers and sisters from intermarrying. (2) If the supposed injury only visited the persons who break the rule, their offence might have been left to the automatic working of the taboo, as in the case of totem-eating. To my knowledge, *that* offence, if committed by adults, is nowhere punished by human law; and the rule against totem-eating has become obsolete among some Australian tribes whether of female or male descent.

On the other hand, Mr. Frazer collects many cases in which marriage within the totem is punished with death, by human law. The offence, therefore, obviously must have been thought to entail some sort of supposed danger to the community, not to the individuals concerned; it would not, therefore, be left to the automatic penalty of an infringed taboo. Human law, of course, may step in to aid the aggrieved totem, but, to me, to marry a girl of your own totem does not seem nearly

* *Fortnightly Review*, September, 1905, p. 401, also pp. 457-460.

so much of an injury and insult to him, as to kill and eat one of his species. Yet *that* dire offence is left to the totem to punish, by disease, unnatural births, and miscarriages; or is even committed with safety, and without human disapproval.

To myself, then, it seems that my hypothesis—intertotemic marriage is forbidden as part of the totemic tabou—must be erroneous. At present I see no reason why marriage within the totem should be such a crime *against the community* that law punishes it by death, except on the lines of Mr. J. J. Atkinson's theory, given in his *Primal Law*. The primal law, he says, was that of the brutal or semi-brutal sire, "no marriages, except for myself, within my crowd"; the sire's motive being jealousy, as among some birds and the higher mammals. This rule, I would suggest, persists as men advance, and the camp, or group, comes to be delimited by its *name*, animal, vegetable, or what not. The primeval penalty, death, was at first necessary to preserve the cohesion of the group, which otherwise would have been broken up by internal feuds of jealousy. *This* is the danger by which the early community was threatened in the case of sexual unions within the *name*. The draconic law has survived its original cause—the self-preservation of the group.

That I have hitherto been wrong in this part of my hypothesis, few will dispute; that my present effort at an explanation is better inspired, not many will believe; nevertheless it provides a human and intelligible motive for the draconic penalty exacted from lovers who have the same totem; and explains why and how their misdeed involved danger to their community.

In the case of the Navajos, and any other peoples, if any there be, who think that marriage within the totem is *automatically* followed by disease or death, it is plain that the opinion cannot be earlier than the rise of the name-giving object to the rank of a sacred object, a full-blown totem.

ANDREW LANG.

Africa : Rhodesia.

Andrews.

Note on the Webster Ruin. By E. M. Andrews.

This ruin was first discovered by Mr. Dunbar Moodie on his arrival from the Free State in 1892. It was rediscovered some ten years ago by Messrs. J. and W. Webster on the outskirts of whose farm it is situated, and I am greatly indebted to these gentlemen for their courtesy in showing me the ruin on the above-mentioned date. The ruin is situated on a small kopje of no great elevation, the summit of this kopje forming a plateau some 200 yards in diameter, commanding a fine view of the surrounding country. It is in the S. Melsetter district, being about 60 miles south by road from the present township of Melsetter. One mile west of the ruin is the present kraal of "Chikwanda," one of the leading chiefs of the Shangaan people.

The ruin is quite unlike any other I have seen in S. Rhodesia, or for that matter elsewhere, and I should imagine is probably unique, inasmuch as it is within what is undoubtedly a sacred enclosure, the said enclosure containing a large number of graves. Owing to the very dense undergrowth, creepers, &c., and the presence of two enormous "Mutsamru" or fig trees, growing from the lower tier (E. side), it was exceedingly difficult to get exact measurements, though the measurements of the monoliths hereinafter mentioned are quite correct. These fig trees have each a diameter of something like 4 m. and have done much damage on the eastern side of the building.

The building is not circular, though I am inclined to think the builders meant it to be so. The defect occurs on the west side, on which side is the rounded entrance. It rises in two tiers to the dome or small tower, and the diameter from extreme outside to outside, in other words from E. to W., is about 16 m.

The height of the lower tier on the S. and E. sides is about 2 m. 30 cm., the full back being about the same. The second tier on the same side is 1 m. 50 cm. the

fall back to the centre tower or dome being about 4 m. 50 cm. The centre tower stands at present about 1 m. 50 cm. high and 2 m. 50 cm. in diameter, but apparently some stones have fallen or been removed.

On the west side the lower tier rises 2 m. 30 cm., and the fall back is about 2 m. 40 cm. The second tier is about 1 m. 50 cm., the small tower or dome rising direct from this. The difference in height and fall back between the E. and W. sides, more especially the fall back from the first tier on the E. side is very visible, and consequently brings the small tower or dome more to the west side, and, therefore, out of the centre of the structure.

On the west side, which is in the better condition, the masonry can be easily examined. The stones are carefully laid one on the other, and forming a decided batter. No attempt has been made at bonding, neither has mortar been used. The average weight of stones is about 30 lbs., and they are mostly flat. The material used is country rock, viz., diolite. A curious piece of building is to be noticed on the extreme north end of this wall. At about 8 m. N. of the entrance just where the lower tier should and apparently did commence to make the circle, an addition has been built, the circle commencing from that. This addition is about 1 m. 80 cm. in length and 2 m. 50 cm. high, with two stones projecting as if for steps.

The entrance and its immediate surroundings deserves special attention. As before stated, it is rounded, is about 8 m. in length by 1 m. wide. It has a rise of about 1 m. in 8 m. The steps are large flat stones, these steps coming out on the top against, or a little to the south of, the small tower or dome.

Before the entrance large flat stones, weighing some cwts. have been placed, apparently with the object of making walking easier, and perhaps for the sake of finish, these stones going back from the entrance some 7 m. Planted among these stones, and exactly in front of the entrance, but standing back about 3 m., are two monoliths standing side by side, almost touching one another. The larger of the two stands to the north, and is 2 m. 40 cm. in height, 0·40 cm. in width, and 0·10 cm. in thickness. The smaller is 1 m. 20 cm. high, 0·30 cm. wide, and 0·10 cm. thick. These monoliths are firmly imbedded. Almost due north of these entrance monoliths, and at a distance of 2 m. 30 cm. from same, stand two more monoliths almost touching, the larger to the north being 1 m. 70 cm. high, 0·30 cm. wide, and 0·10 cm. thick. The smaller to the south being 1 m. 20 cm. high, 0·20 cm. wide, and 0·10 cm. thick, both being firmly imbedded in the ground.

At 1 m. 80 cm. south of entrance monoliths stands one monolith 1 m. 40 cm. high, 0·30 cm. wide, and 0·10 cm. thick, firmly in the ground. These three sets of monoliths apparently guard the entrance, a passage having been used between the monoliths standing N and S. of the entrance monoliths. In fact, it is quite impossible to mount the steps without going between the monoliths to the N. and S. as the entrance monoliths are absolutely in front of the entrance itself, though standing back as before stated about 3 m. One of the large flat stones at the foot of the monolith to the south of the entrance monoliths has the *Fuba* game holes cut on it, though too much worn to count their number.

At about 7 m. S. and E. of the entrance monoliths is a large grave facing E. and W. with monolith at E. end of same, this monolith being 2 m. 40 cm. in height, 0·20 cm. wide, and 0·10 cm. thick. Also a small monolith projects from among the stones on the grave (on the S. side of the grave). On the N. side of this grave another large monolith is lying, having apparently fallen from its position, though one end is still among the stones on the grave.

At 5 m. north of the entrance monoliths another large grave facing N. and S. is found, with large monolith at the N. end. This monolith has also fallen, though again its end is among the stones on the grave. It is about 3 m. in length

0·50 cm. wide and 0·10 cm. thick. All the large monoliths before mentioned are cut out of diorite, and are shapely, in fact far more so than any I have seen at other ruins in Rhodesia. The smaller monoliths are of granite.

A large number of graves are to be found on the plateau; in fact, they are all around the ruin, though, owing to the undergrowth, I was unable to examine more than those already mentioned.

The graves face any direction, and, apparently, it mattered nothing to the living at that time in which direction they pointed. From the length of the graves the bodies must have lain at full length, though I did not interfere with them. They are covered with heaps of stones of country rock, nearly rounded, weighing on an average about 60 lbs. and have the appearance of being water worn.

In conclusion, I cannot but think the building is nothing more or less than a royal tomb, the outside graves being probably those of near relations. I much regret the impossibility of taking photos at present, but, even were the undergrowth and smaller trees cleared away, the enormous trees and their foliage would still keep the place in semi-darkness. The ruin and its surroundings suggests to my mind greater age than any Rhodesian ruin yet reported, and I earnestly hope some well directed work may shortly be done upon it, which work will, no doubt, throw further light on the mysterious ruins of Rhodesia.

E. M. ANDREWS.

Solomon Islands: Lord Howe's Group.

Woodford.

Notes on Leueneuwa, or Lord Howe's Group. *By C. M. Woodford, Resident Commissioner, British Solomon Islands, Local Correspondent of the Anthropological Institute.* **89**

This group was discovered by Lemaire and Schouten in 1616, again by Tasman in 1643, and by Captain Hunter in 1791. I myself hoisted the British flag here in 1900 when it was transferred from the possession of Germany to British protection. I visited this group quite lately, for the fourth time, in April last.

Canoes are made of the trunks of large trees which come adrift during the N.W. monsoon, probably from New Ireland.

The natives use the cross weaving loom. I saw it in use. The broken warps are weighted at the ends with small stones to keep them in position.

The group is an atoll and consequently nothing but coral stone exists, but I noticed a few hard basaltic stones used as cooking-stones, which, I was told, had been collected from the roots of drift timber.

The dead are buried ashore in well-kept graveyards. Large hewn coral slabs are erected over the graves, which are covered with pure white sand and are carefully swept every day by the widows.

The tombstone over the grave of the late chief Ouila, who was in power when the protectorate was declared, is about 12 feet high and 3 or 4 feet wide, and his widows, although he has been dead for more than two years, are still living in the neighbourhood of the graveyard and sweep the grave carefully all day.

Turtles are kept in pits dug in the ground near the sea which are full of muddy brackish water and swarm with mosquitos (*Culex*); no *Anopheles* were noticed. The pits are covered with trunks of trees to keep them dark. The unhappy turtles must spend a most wretched life in these pits, but they are kept there for years and are fed on crabs and fish. One or two plates of shell are removed at a time from the living turtle and the plates eventually grow again. I had heard of this twenty years ago, but I never saw the pits until the present visit.

A specimen of Leueneuwa tattooing has already been published (MAN, March 1901, No. 31). That was the common form. A more elaborate pattern is herewith

reproduced. The women are much more extensively tattooed than the men, but I was not able on this occasion to secure a drawing.

The tattooing "needle," "*Makau*," is made of the wing bones of the frigate bird "*Akaha*." The hammer or mallet called "*Heli'i*," is made of coco-nut wood. The colouring medium is made from the charred nut of the *Calophyllum inophyllum*. Name of tree, "*Hakau*."

The natives are Polynesians with a strong Micronesian admixture.

Traditions of castaways having arrived from Niutau, Apamama, Miana, Tamana, and Arorai in the Gilbert Group, are preserved.

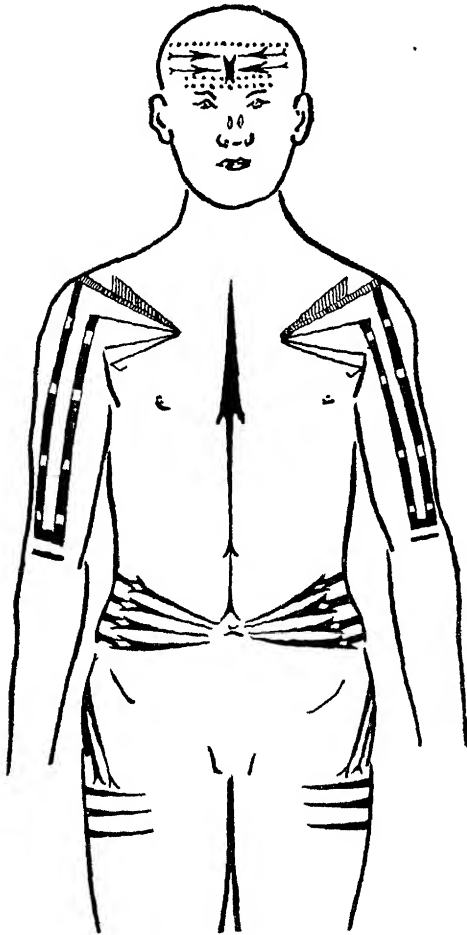


FIG. 1.—MAN OF LEUENEUWA: FRONT VIEW

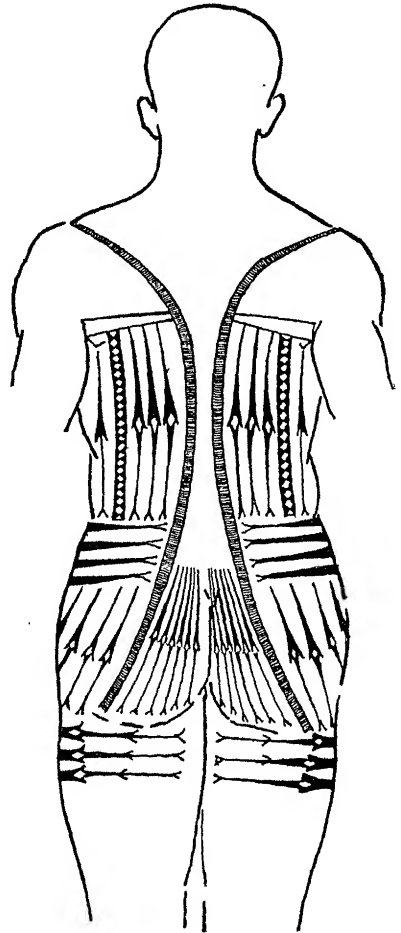


FIG. 2.—MAN OF LEUENEUWA: BACK VIEW.

Also the tradition of the arrival of castaways from a very distant island called More-ei. They were said to have been tattooed in small patterns upon the arms and legs. The visit of a canoe from Sikaiana is also remembered as a tradition.

Bogowea, the king of Maiana, with two women was one of these castaway parties. Another, with two men and two women from Apamama, arrived at the Nukumanu group (about 60 miles north of Leueneuwa). Three of these afterwards moved to Leueneuwa, and my informant, a man of fifty, remembered seeing one of them, a very old woman, when he was a boy.

The last castaways, from Tamana (2) and Arorai (2) arrived about twenty-five years ago, and were taken away in the *Cristine* in 1886. An albino native was observed.

A short list of words in the language of Leueneuwa, or Lord Howe's Group, is appended:—

Ashes	-	-	Rehu.	Little	-	-	Li'i.
Bad	-	-	Faio.	Louse	-	-	Huku.
Banana	-	-	Huki.	Man	-	-	Kanaka.
Belly	-	-	Manava.	Mat	-	-	Moinga.
Bird	-	-	Masanga.	Moon	-	-	Marama.
Black	-	-	Belaa.	Mosquito	-	-	Namu.
Blood	-	-	Makana.	Mother	-	-	Kina'a.
Boat	-	-	Sevaka.	Mouth	-	-	Laungoku ?
Body	-	-	Kigokama.	Night	-	-	Bo.
Bone	-	-	Heivi.	Nose	-	-	Aisu.
Butterfly	-	-	Pepele.	Pig	-	-	Boe.
Child	-	-	Kamali lii Kamari.	Rain	-	-	Ua.
Coconut	-	-	Niu.	Rat	-	-	Heiore.
Cold	-	-	Samalio.	Red	-	-	Mea.
Dog	-	-	Po-e.	Salt	-	-	Lokai.
Door	-	-	Puikakoa.	Sea	-	-	Peau.
Ear	-	-	Caringa.	Skin	-	-	Ingi.
Egg	-	-	Hua.	Smoke	-	-	Olu.
Face	-	-	Meisu.	Spittle	-	-	Savari.
Father	-	-	Kamana.	Star	-	-	Feku.
Finger	-	-	Makalima.	Sun	-	-	Selaa.
Fire	-	-	Feafi.	Taro (two varieties)	-	-	Apoli'i and Saupu-lapula.
Fish	-	-	Ia.	Tattoping hammer	-	-	Heli'i.
Fishhook	-	-	Makav.	„ needle	-	-	Makao.
Fly	-	-	Lango.	Tongue	-	-	Lelo.
Fowl	-	-	Moa.	Tooth	-	-	Nifu.
Frigate-bird	-	-	Akaha.	Turtle	-	-	Masanga.
Good	-	-	La-ui.	Water	-	-	Vai.
Hair	-	-	Ulu.	Whale (Sperm)	-	-	Kalora.
Hand	-	-	Lima.	White	-	-	Mainge.
Head	-	-	Poulu.	Woman	-	-	Fafini.
Hot	-	-	Oa.	Yellow	-	-	Felo.
House	-	-	Vare.				
Large	-	-	Lasi.				

Numerals.

1. Kasi.	20. Luahni.
2. Lua.	30. Korungahui.
3. Koru.	40. Faangahui.
4. Faa.	50. Limangahui.
5. Lima.	60. Onongahui.
6. Ono.	70. Vikunagui.
7. Hiku.	80. Varungahui.
8. Varu.	90. Sivonahui.
9. Sivo.	100. Quikarau.
10. Sangaholu.	1000. Simaka.

C. M. WOODFORD.

REVIEWS.

British Columbia.

Teit.

The Lillooet Indians. By James Teit, edited by Franz Boas. The Jesup North Pacific Expedition. Vol. II., Part V. Memoirs of the American Museum of Natural History, New York City, 1906.

90

This work, the most recent publication of the Jesup North Pacific Expedition, treats of the Lillooet Indians, a tribe occupying an area in the "south-western part of British Columbia" and "entirely within the coast range."

The tribe is composed of four bands, known as the Lillooet River band, the Pemberton band, the Lake band, and the Fraser River band, the latter being in the north-eastern part of the Lillooet territory, adjoining the Schuswap. The entire population of the four bands at the present time is estimated to be 1,600, but "all the bands at the present day seem to be slowly decreasing, with the exception of the Pemberton band, which for a number of years has been slightly on the increase."

In many respects the Lillooets resemble more closely the Thompson Indians, who occupy the country to the eastward, than any other of the neighbouring tribes. There has, however, been a great rivalry between them for many years, and in former days there were many encounters between the two tribes.

The implements of the Lillooet resembled in form those of other north-west coast tribes. Their fish knife was a semi-lunar blade of slate: this, however, has been superseded by iron, which "was first obtained partly from the coast and partly from the Schuswap;" probably the latter secured it from the traders of the Hudson Bay Company, although such is not stated. Copper knives are said to have been used in former days.

"The art of basket-weaving seems to be very ancient among the Lillooet," and they "claim that formerly roots were picked with great care, the coils were smaller, the stitches finer, and the baskets more durable and pliable." This shows the art to have declined since the coming of the whites. Other forms of weaving were practised, such as the making of mats of bulrushes, bags of rushes and grass, as well as mats and baskets of cedar bark. "Sage-bark and cedar-bark clothes, rabbit, lynx, and other skins woven into robes, aprons, and breech-clouts. . . ." The author probably refers to the use of narrow strips of the various skins used in weaving the articles mentioned, although it is not clearly stated. Blanket-making is described in detail, and Plate VIII. show an unfinished blanket in a native loom.

Both the ancient and modern forms of habitation are described. "Almost all the Upper Lillooet lived in semi-subterranean dwellings during the winter," but these are no longer in use. "The Lower Lillooets had totem-poles in front of their houses"; the poles, however, were shorter than those of the coast tribes.

They "commence their year some time in November. The months are either numbered, or named after seasonal events." The eleven moons, beginning with that of November, are designated by special names, the remaining portion of the year being considered as a unit.

The various methods of hunting and trapping the different birds and animals are described in detail. Likewise the salmon-fishing, which was "the most important industry of the tribe."

Both bark canoes and dug-outs were used on the lakes and streams. A very unsatisfactory drawing of a "dug-out used on the rivers at the present day is shown in Fig. 89A."

The Lillooets are said to have been great traders, "The products disposed of by the Lower Lillooets to the Upper were dentalia and other shells. . . ." Some of the dentalia found among the tribes east of the Rocky Mountains may have been started on their eastward journey by these traders.

The weapons of the Lillooet were similar to those of the neighbouring tribes. Stockades were often erected around their habitations.

The fourth section of the memoir treats of "Games and Pastimes," which appear to be similar to those of the Thompson Indians, already described in a previous publication.

In the next section the social organisation of the tribe is considered. "All the Lillooet bands were divided into clans. It would seem that originally all the people of one village were supposed to be the descendants of a common ancestor. They had a single tradition relating to their origin. It seems, therefore, that at one time each village community consisted of a single clan." Following this statement the author gives an interesting account of the distribution of the classes, their totems, restrictions, etc. . . . "The clans used marks which represented the ancestor, or had reference to some important incident in his life."

The sixth section relates to "Birth, Childhood, Marriage and Death." The seventh and last section treats of "Religion."

This is a most valuable addition to the literature relating to the north-west coast tribes, and a vast amount of information has been crowded into less than one hundred pages. It is, in fact, crowded to such a degree as to make it difficult at times to follow the subject.

The text illustrations, with one or two exceptions, are excellent, but not numerous enough to illustrate satisfactorily certain sections of the work. In addition to the text illustrations are two full-page plates, the second of which is very unsatisfactory, as the great number of small figures are so crowded and confused that, in several cases, it is not possible to distinguish one from the other and tell to which the numbers refer.

D. I. BUSHNELL, JR.

India.

Dubois: Beauchamp.

Hindu Manners, Customs, and Ceremonies. By the Abbé J. A. Dubois, translated from the author's later French manuscript and edited, with notes, corrections, and biography by Henry K. Beauchamp, C.L.E. Third edition. Oxford: Clarendon Press, 1906. Pp. xxxiv + 741. 19 × 12 cm. Price 6s. net.

This is a third reprint of the Abbé Dubois' classic *Hindu Manners, Customs, and Ceremonies*, which now ranks as the standard work on those subjects, at least in so far as the south of the Indian peninsula is concerned. To anthropologists the value of the work is well known and they will not overlook the editor's wise caution that: "Petty local differences in civil and religious affairs are a marked feature of Hinduism, just as almost innumerable sub-divisions and sub-sections and sub-sub-sections are a marked feature of the caste system. Hence it is that much which is perfectly true of one locality is false of another, and accordingly it is impossible to describe the many details of Hindu life and character without mental reservations as to possible exceptions. Nevertheless, there are certain broad, fundamental principles underlying these many differences and inequalities."

Bearing these observations in mind it is perhaps to be regretted that Mr. Beauchamp should be so ready to question his author's facts. He is convinced that the Abbé must have misunderstood his informant in regard to the practice of the Nambudris in having a dead girl's marriage consummated (p. 17). That the Abbé recorded such a custom is strong evidence that he was told of its existence, and it is impossible to prove that he was misinformed or even to think that he really was so. Such a practice would be quite natural and entirely in accord with the ideas that make early marriage an imperative necessity. So, too, on p. 19, Mr. Beauchamp hints his scepticism. Again, what authority has the editor for saying that the Abbé was too sweeping in his

statements about Pariahs? When the Abbé wrote we can well believe that the Pariahs were with difficulty induced to conform to military discipline, though the Pariah sepoy is now extremely well disciplined, especially in the Sappers (p. 54). Half a century or so ago the Masbi of the Punjab was fast degenerating into a Thug, now he is the sturdy recruit of our best Pioneer regiments; and the Pariah may well have changed as much. All through the book (in pp. 156, 158, 161, 171, 178, 215, 275, 315, 359, etc.) we learn that the Abbé's statements are incorrect, or untrue, or misleading, or too sweeping. It may be so, but Mr. Beauchamp seems to take the view that the native of Southern India was not as bad as the Abbé, writing of him as he was in 1792-1823, painted him, and he declines to believe that he can have been guilty of some of the cruel and degrading practices ascribed to him. Yet a distinguished Indian scholar admits the Abbé's perfect candour, and he was, as Professor Max Müller said, remarkably free from theological prejudices. Why, then, should his allegations be put on one side in this summary fashion?

So much for what we cannot but regard as errors of commission in Dubois' edition. His sins of omission we also deplore. Since the Abbé wrote much has been done, even, we believe, in the benighted Presidency of Madras, to increase our knowledge of Hindu belief and custom. Yet Mr. Beauchamp rarely refers us to any definite authorities which supplement (or possibly correct) the Abbé's work. Thus Dubois mentions the eighteen main sub-castes of the Sudras, which are again split up into 108 lesser divisions. Here a reference might have been given to such a work as Nelson's *Scientific Study of Hindu Law*, pp. 98-106, where the eighteen sorts of people of the right-hand castes are mentioned, and it is suggested that they include the four pure classes (*i.e.* the Brahmans and others), the twelve mixed classes and the two bastard (Kunda and Golaka).

Here Nelson appears to be at issue with Dubois, and we do not pretend to decide which is right—perhaps both are. But we should like to find a reference to some later work which would tell us what these eighteen Sudra sub-castes are. Ancient records in Kashmîr allude to the eighteen elements of the State, and possibly investigation into the point would throw light on the origin of caste. Dubois again says the famous left-hand faction of Madras comprises the Vaisyas (traders), the Panchâtas or (five) artisan classes and some low Sudra castes, together with the leather workers, its chief supporters; while Nelson says this faction includes the Panchâta, or five guilds of gold, iron, and coppersmiths, carpenters, and masons, with the leather-dressers and a few other insignificant castes. As to the right-hand faction, Dubois assigns to it most of the higher Sudra castes, while the Pariahs are its chief support; Nelson says the "right hand" comprises "all the principal castes of the country," though a few of them, such as the Brahmas, etc., stand aloof. Which authority is correct? Possibly both again, though it is not easy to reconcile their statements with precision. The question is a large one, and we do not quarrel with Mr. Beauchamp for not dismissing it in a footnote, but we quote Nelson to show that Dubois' account cannot be accepted as final or *universally* correct. The whole subject of caste in Southern India is of paramount interest in connection with the suggested affinities of its peoples with the Australasians.

Space forbids further discussion, but perhaps enough has been said to show that there is ample scope for an edition of Dubois by a competent anthropologist. The present edition is fairly well indexed.

H. A. R.

French Colonies.

The Colonial Exhibition at Marseilles.

Exhibition.

The Exhibition at Marseilles by the French Colonies and Protected States is well worth a visit from any ethnologist who may be in the neighbourhood before it closes in November. It includes Algeria, Morocco, Central Africa and the Congo, Abyssinia and the Somali, Madagascar (particularly well represented), and the Indo-

Chinese States. A successful attempt has been made to reproduce the characteristic buildings of the different countries, and the weird brown mud castle of Western Africa contrasts with the brightly-coloured and picturesque Cambodian temples. One of them has a high, pale grey pagoda with a gigantic face on each side, while others have flaming dragons along the ridge of the roof. Each country has some natives in its pavilion—Madagascans, Annamites, &c.—and the exhibits are of an interesting character. Fine old carpets from the Algiers Museum, the curious jewellery worn in the Aurés, a series of ethnological photographs from Madagascar (including the dolmens and tombs), a full-size model of an Abyssinian dwelling and its inhabitants, and panels of wood most exquisitely carved in relief from Saigon, were a few of the more striking objects noted in a short visit before the exhibition was entirely ready.

A. C. B.

PROCEEDINGS OF SOCIETIES.

British Association.

Anthropology.

Anthropology at the British Association: York Meeting, August 1st to 8th,
1906.

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The Anthropological Section met in the Victoria Hall, York, under the Presidency of Mr. E. Sidney Hartland. The President's address dealt with recent researches on the origin of Magic and Religion, and will be published in full in the Report of the British Association, York, 1906. It may be found also in *The Times* for August 7th.

In the summary which follows the papers are arranged according to subjects, and the final destination of each paper, so far as it is determined at present, is designated in square brackets.

PHYSICAL ANTHROPOLOGY.

DR. F. C. SHRUBSALL.—*Demonstration of the Methods of determining Racial Characters.*

DR. G. A. AUDEN.—*Exhibit of British Crania now in the possession of the Yorkshire Philosophical Society, and of Crania from Lamel Hill, York.*—A very large series of skulls was exhibited, all from the neighbourhood of York. They comprised Celtic, pre-Roman, Roman, and mediæval skulls, and it was particularly noticeable how the shape of the skull changed after the Norman occupation of York. Some of the Roman skulls had a sentimental interest, owing to the fact that the names and age of each were known.

HAROLD BRODRICK, M.A., and C. A. HILL, M.B., B.A.—*Notes on a recently discovered Skeleton in Sooska Cave, Littondale.*—Sooska Cave is situated about a mile beyond the village of Arncliffe and at a height of 230 feet above the river Skiffare. All the bones belong to one person, and were for the most part almost entirely buried in stalagmite; they were scattered along the floor of the cave over a distance of about 20 feet. The skull is that of a female Celt, being of the brachycephalic type. All the teeth are present, with the exception of the two back molars, which evidently fell out subsequently to death. The teeth show signs of considerable attrition being worn flat with the loss of the enamel in the molars; this has evidently been caused by eating corn ground between gritstones, the grit being left in the flour. Just above the right mastoid process is a small, irregularly shaped hole, which has penetrated the inner table of the skull and has evidently been the cause of death. The blow would not prove instantly fatal, so that the woman had probably crawled up the cave to die, the position in which the bones were found precluding the idea of burial.

Measurements and Notes.

Skull.—Length, 168 mm.; breadth, 138 mm.; height, 129 mm.; vertical index, 76; cephalic index, 82; cubical capacity, 1,420 cc. The mastoid processes are small, the frontal sinuses and the superciliary ridges diminutive.

Observations.

Angle of nose almost at right angles to face. Nasal septum deflected to the right. Hypertrophy of the left turbinal bone. Palate high arched and contracted. Dental margin saddle-shaped.

The junction of the basi-occipital with the sphenoid is obliterated, therefore the skull is that of a person over the age of 24, and as the inter-parietal or sagittal suture shows no sign of commencing obliteration, it is that of one under 45.

Tibiae.—Right and left. Length, 355 mm. They have a slight oblique direction downwards and outwards; they are also platycnemic. The tibia in European races is about 22·1 per cent. of the stature; this indicates a height of 5 feet 3·3 inches.

Humerus.—Left. Length, 318 mm. This indicates a height of 5 feet 2·8 inches.

Radius.—Right. Length, 230 mm. This indicates a height of 5 feet 3·8 inches.

Femur.—Left. Length, 431 mm.

J. R. MORTIMER.—*On the relative stature of Men with Long Heads, Short Heads, and those with Intermediate Heads, in the Museum at Driffield.*—The results obtained from these measurements were in direct opposition to the generally accepted views as to the height of neolithic man.

J. GRAY, B.Sc.—*England before the English.*—There is evidence derived from the occurrence of rough stone implements that palæolithic man inhabited England for ages during the interglacial periods of the Ice Age. No skulls of undoubtedly palæolithic man have been found in England. Palæolithic man disappeared from England and Europe towards the end of the Ice Age and sometime afterwards neolithic man entered Europe. Neolithic man corresponded with the modern Mediterranean race. The Anglo-Saxons, Swedes, and other fair peoples of Northern Europe are apparently a variety of the neolithic race with somewhat broader heads. In the Bronze Age an entirely new race settled in England. This race was brachycephalic and tall, and came by sea to Britain from the Eastern Mediterranean and Asia Minor. Analysis of neolithic skulls found in England points clearly to the existence of two racial elements in the population of the island.

Discussion on the Physical Characters of the Races of Britain.—This discussion, which was of great interest, was opened by Dr. W. Wright and Dr. Shrubsall, while Professor Ridgeway, Mr. J. L. Myres, Professor Petrie, Professor Sayce, Professor Myers, and Mr. Fleure, also took part in it. No particular conclusions were reached, but a general feeling was expressed that the work done thirty years ago needed revision, while several of the speakers protested against the practice of arbitrarily basing conclusions on the measurements of the skull, and referred to the abuse of the term "Celtic."

W. L. H. DUCKWORTH, M.D., Sc.D., M.A.—*Observations made on an "Eunuchoid" Subject in the Cambridge Anatomy School.*

W. L. H. DUCKWORTH, M.D., Sc.D., M.A.—*A Rare Anomaly in Human Crania from Kwaiawata Island, New Guinea.*—In the large collection of human crania brought to this country by the Daniels Expedition are thirty-five specimens from the small island known as Kwaiawata, which is situated off the eastern extremity of New Guinea. Among these skulls three instances occurred of a singular anomaly, consisting in the presence of small but sharp spicular projections of bone springing from the margin of the nose. In one case they are present on both sides, in the others on one side only.

Such a condition is extremely uncommon, and it is curious to find it with such frequency in a small group of skulls like those from Kwaiawata. No other specimen from New Guinea in the Cambridge Anatomical Collection (whether among the skulls deposited by Major Daniels or in the University series) shows the condition. It occurs in a skull from New Britain, in two instances in crania from prehistoric cemeteries in Peru, and in one instance in a prehistoric British skull.

From these observations it seems to follow that the anomaly cannot be regarded as the peculiar product of local conditions at Kwaiawata; for, in fact, it is not absolutely peculiar to that island or even to that part of the world. Dissections indicate that it is due to bony deposit formed in fibrous bands which in all cases exist in a corresponding situation; but we have no knowledge of the circumstances which determine the transformation of the usual ligamentous tissue into bone, with the production of the peculiar appearances to which reference has just been made.

T. E. SMURTHWAITE.—*Demonstration of Photographs of Racial Types.*

JOHN L. MYRES, M.A., F.S.A.—*Early Traces of Human Types in the Ægean.*—In spite of the admitted imperfection of the evidence, it seems desirable to attempt certain generalisations from our present information as to the characteristics of early man in Greek lands; at all events, in so far as these may limit the field of profitable enquiry by ruling out hypotheses already indicated as untenable.

I.—Broadly speaking, the results of recent work show that as far back as we have any evidence at all—that is, to the earlier phases of the Bronze Age—we are prohibited from regarding the Ægean as populated by any purely “Mediterranean” type of dolichocephalic man: brachycephalic individuals occur sporadically all over the area of observation. This proof of mixed physique rules out all interpretations of Ægean culture which regard Ægean culture as the exclusive production of unmixed “Homo Mediterraneus,” or regard the so-called “Achaean” irruptions in the centuries from 1500 to 1200 B.C. as the first occupation of Ægean lands by an alien conqueror.

II.—The same data as to the presence, and (in the later Bronze Age) the increasing frequency, of brachycephalic types in the Ægean, when compared with the evidence as to the existence of very pure brachycephalic populations in Balkan lands and in Anatolia, afford a strong probability, first, that these brachycephalic “Alpine” populations were themselves established in these highlands at least as early as the first phases of the Ægean Bronze Age, and second, that they were in competition with dolichocephalic “Mediterranean” man for the possession of the sunk lands of the Ægean Archipelago. Indeed, while in certain islands, the earliest known population is typically dolichocephalic with a mesocephalic “margin,” in others the mesocephalic “margin” accompanies a predominantly brachycephalic type.

III.—The circumstance that the great lowland steppe-region of South Russia, immediately adjacent to the Balkan lands to the north-east, was peopled from neolithic to classical times by a predominantly dolichocephalic population, precludes any assumption that “intruders from the north” into the Ægean must have been brachycephalic; especially in any case in which such intruders can be shown to have retained any traces of a nomad or purely pastoral mode of life. Only where evidence as to complexion is available can dolichocephalic remains in the North Ægean be distinguished into a probably Mediterranean and a probably intrusive group.

IV.—The circumstance, already noted, that the highland areas on either side of the Ægean seem to have been occupied by brachycephalic “Alpine” and “Armenoid” populations as far back as our evidence goes, makes it extremely improbable that the brunet dolichocephalic type which predominates in the southern

Ægean arrived there by any land route, either down the west coast of Greece, or along the south coast of Asia Minor, while its brunetness precludes affiliation to the dolichocephalic types of the north. It follows that until some other mode of entry is demonstrated we must regard this type as having entered the Ægean over-sea from North Africa. This conclusion is strongly supported by the evidence as to its distribution throughout the Bronze Age, and on into classical and later times; for it retains, throughout, its littoral habits, and has never succeeded in penetrating into the interior either of the Balkan lands or of Asia Minor. Ægean culture has spread, but not Ægean man: the Hellenistic peoples of Asia Minor, Macedon, and Epirus are proselytes.

V.—Under these circumstances it is reasonable to infer that, as far back as we can trace the presence of "Mediterranean" man in the Ægean, there existed in the Eastern Mediterranean some sort of organised sea-power. The similarity of the earliest Ægean boats with those of early Egypt confirms this view; and the admitted submergence of the habitable foreshore of the Cyrenaica goes far to explain the subsequent unimportance of this once populous area. Egyptian history also affords more than one instance of an aggressive Libyan sea-power; and even of such a sea-power in alliance with admittedly Ægean peoples.

T. ASHBY, Jun., D.Litt., and D. MACKENZIE.—*Note on the Ethnology of Sardinia.*

Report of the Committee to conduct Anthropometric Investigations among the Native Troops of the Egyptian Army.—The results reported will be published by Professor C. S. Myers in the *Journal of the Anthropological Institute*.

Report of the Committee to conduct Anthropometric Investigations in the British Isles.—The Committee publish illustrations of the adult male human figure upon which are marked the points between which dimensions are to be measured. These illustrations have been prepared by the Chairman (Professor D. J. Cunningham), with the assistance of Dr. D. Waterston, from the living model. The external points are shown on photographs of the model, on which they had been marked before the photographs were taken. The points on the skeleton corresponding to the surface marks on the photographs are shown by diagrams placed opposite, and the name of each point is indicated by text surrounding the illustrations. A provisional list of psychological characters has been prepared and is published herewith. For this list, with the directions which accompany it, the committee have to thank Dr. W. McDougall, Wilde Reader in Mental Philosophy in the University of Oxford.

ETHNOLOGY.

T. A. JOYCE, M.A., and E. TORDAY.—*Notes on the Ethnography of the Ba-Yaka* [*Journ. Anthr. Inst.*].

F. W. KNOCKER.—*On the Aborigines of Sungei Ujong* [*Journ. Anthr. Inst.*].

S. S. DORNAN.—*On the Bushmen of Basutoland.*—This paper contained a summary of all that is at present known about the Bushmen.

A. C. HADDON, Sc.D., F.R.S.—*On the Ethnology of South Africa.*—In this afternoon lecture Dr. Haddon dealt with the manners, customs, etc., of the different tribes in South Africa which he had met during the meeting of the Association in 1905.

S. S. BUCKMAN, F.G.S.—*Marriage and Mating.*—Consideration was given to the arguments of Mr. Lang and Dr. Westernmarck against the idea that man was socialistic and free-mating in his early days. Mr. Lang's idea that communal mating meant communal suckling was shown to be an erroneous deduction, because it only occurs in exceptional circumstances—death of offspring and consequent milk-troubles.

Dr. Westermarck's idea about the enforcement of pre-nuptial chastity was met by the argument that this is a taboo custom, indicative, therefore, of pre-nuptial unchastity.

A theory of the evolution of marriage was then given—that it has not arisen from the free mating of social animals, because with them the female was, for physiological reasons, too sparing in her acceptance. This did not satisfy the human male; therefore the males banded together and raided other tribes, stole their women, and made them submit or be killed. It is out of the practice of communal rape that marriage has arisen.

W. H. R. RIVERS, M.A., M.D.—*The Astronomy of the Torres Straits Islanders*.—The islanders of the Torres Straits group together many stars in constellations, which often represent mythical persons. The constellations may in some cases be very large, including many of our own; thus, the constellation Tagai represents the hero of this name standing in a canoe, holding a fishing-spear in one hand and a bunch of fruit in the other, and includes the Southern Cross, Scorpio, Sagittarius, Corvus, and stars of Lupus and Centaurus. Another constellation, the Shark, comprises the Great Bear, with the stars Arcturus and Gemma.

In Murray Island was found to be private property in stars, the two stars of a constellation called the Brothers (Vega and Altair) belonging to two men who had inherited them from their ancestors.

W. H. R. RIVERS, M.A., M.D.—*A Survival of Two-fold Origin*.—There can be little doubt that the close connection found to exist in many races between a man and his maternal uncle is usually a survival of mother-right. There is, however, evidence that in at least one part of the world a connection which seems to be of exactly the same kind may be a survival of another feature of a previous social condition. In India there is often a very close relation between a man and his maternal uncle which becomes especially prominent during the wedding ceremonies; and it is probable that this has had its origin, at any rate in some cases, in the social regulation that the children of brother and sister should marry one another. Such a regulation involves the consequence that the maternal uncle of a man is at the same time his father-in-law, either actual or potential. It is probable that this marriage regulation was at one time widely prevalent throughout India, though at the present time it seems to be chiefly limited to the southern part of the peninsula; and there is evidence that in some cases the part played by the maternal uncle at the marriage of his nephew is due to the fact that he should by rights be occupying the position of father of the bride.

It would thus appear that customs linking together two relatives which seem to be very closely related may yet have very different origins, and may be survivals sometimes of a previous mode of descent, sometimes of an extinct marriage regulation.

T. E. PEET, B.A.—*Note on the Prehistoric Civilisation of South Italy, with special reference to Campania*.—The author discusses Professor Pigorini's interpretation of Dr. Quagliati's discovery (in 1899) of a well-marked *terramare* settlement at Scoglio del Touno near Taranto (*Tarentum*).

A survey of the offshoots of the Villanova culture on both sides of the Apennines suggests; (1) that on the eastern slope the influence of this culture, though it extended past Novilara to the valleys of the Pescara and Sangro, failed altogether to penetrate into Apulia; obstructed apparently by the representatives of the "Apulian" culture of the early iron age; (2) that up the valleys above-named the Novilara culture *did* extend southward and westward as far as Alfidena and the head-waters of the Volturno; and so came into contact with the Campanian culture, but only late, and in the relation of borrower rather than lender; (3) that the culture of Campania, though based, like that of Novilara, on the lineal descendant of the æneolithic culture of middle

Italy, derived its Villanovan elements from the north by way of Latium; but transmuted them so completely that it is as difficult to believe that a Villanovan culture, supposed by Pigorini to have existed in South Italy, passed southward by way of Campania, as to suppose that it penetrated by the Adriatic slope of Italy. It follows that Scoglio del Tonno must be regarded as the result of an isolated raid of *terramare* folk, not as the representative of any widespread culture of "Italic" type.

PROFESSOR W. RIDGEWAY, F.B.A.—*The Origin of the Guitar and Fiddle*.—It has been long recognised that various stringed instruments have been developed out of the shooting-bow, but no full explanation of the shape of the body of the guitar and the fiddle seems yet to have been given.

The peoples north of the Alps had originally no instrument with a sounding-board, for the addition of the latter to the harp came late. Thus the harp of the north and the *kithara* are both simple adaptations of the primitive bow. On the other hand, Greek legend says that Hermes, the indigenous god of Arcadia, mollified the anger of the Northern Apollo by presenting him with a *chelys*, which Hermes himself had manufactured out of the shell of a tortoise, from which the instrument took its name (*chelys*). That such an instrument existed in Greece is no myth, for Pausanias says that in Arcadia there are tortoises of large size, as well adapted as the Indian tortoises for making lyres. In the tortoise-shell of southern lands Nature had furnished man with a natural sounding-board, whereas in northern lands none was ready to hand. The instruments with sounding-boards are, therefore, the product of the south. Guitars made of tortoise-shell are still commonly used in certain parts of the Mediterranean basin. In addition to the tortoise-shell, Nature has supplied other natural sounding-boards in Africa, *e.g.*, the gourd. Hence most African instruments have sounding-boards, not only the banjo and mandolin, but also more elaborate forms, such as the Marimba of Loanda. Now, whilst the banjo, mandolin, and bomba clearly arose from the addition of a gourd as sounding-board to the primitive shooting-bow, in the waist of the guitar and fiddle of South Europe we have a distinct development from the slight narrowing or waist to be seen in the shell of the tortoise. Accordingly, then, the characteristic instruments of South European lands owe their distinctive form to the fact that man in that region had at hand the tortoise-shell with its peculiar conformation.

MISS L. F. PESEL.—*On the Evolution of Design in Greek and Turkish Embroideries*.—The material on which this paper is based has been collected and studied in Greek lands round the shores of the Ægean. The embroideries themselves are of very different ages and styles; the only early dated specimen belongs to 1760, but the designs show the influence of Byzantine art, modified by contact with Italian art both of the Middle Ages and of the Renaissance, and also with Oriental styles brought from Asia Minor and other parts of the Turkish Empire, and even from as far off as Persia. Endeavours are now being made, before it is too late, to collect and classify examples of the principal styles; basing inferences only on those kinds of which the place of manufacture is certain, and having regard to material, colour, workmanship (*e.g.*, stitches), design, and the original use of the embroidered object.

The establishment of an accepted terminology of fabrics and designs must not be expected until more work has been done in detail; but provisionally the author distinguishes groups which may be designated as "Rhodian," "Cretan," "Turkish," with subdivisions corresponding with the territories such as those of the old Duchy of Naxos and Cyprus, in which the Italian influences above named are especially marked, or in which, as in the North Ægean, "Oriental" traits predominate. The use of vague, popular terms such as the "style of Janina," is to be deprecated.



FIG. 1.—SPOON IN POSSESSION OF
PROFESSOR RIDGEWAY.



FIG. 2.—HANDLES OF TWO SPOONS IN THE
BRITISH MUSEUM.

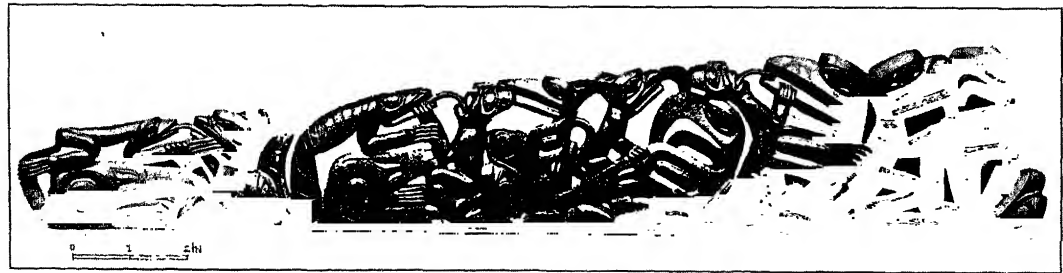


FIG. 3.—PIPE IN THE BRITISH MUSEUM.

ORIGINAL ARTICLES.

America : North-West Coast.

With Plate K.

Ridgeway.

Note on the Motives Carved on some Haida Totem Spoons and Pipes. By Professor W. Ridgeway, M.A., D.Litt., F.B.A.

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Anthropologists are familiar with the elaborately carved horn spoons formerly used by the chiefs amongst the Haida of Queen Charlotte Island. The handles of these spoons exhibit representations of totem animals. When several Haida families with different totems lived in the same large house, all their totems seem to have been carved on the chief's great totem-post, which stood in front of the house, whilst the chief himself had all their totems tattooed on his person. In like fashion he seems to have had his chief totem and one or more sub-totems carved on his spoon and pipe. As on the totem-post so on the handles of their spoons, the uppermost figure represents the chief totem, the lower one a sub-totem. They thus expressed by a sort of rude heraldry the totem of not only the chief's own clan, but also those of the clans with which he was immediately connected through inter-marriages. Although, of course, the various Haida totems are well known through the labours, especially of American ethnologists, there is at least one point of some importance in connection with certain specimens which, as far as I am aware, has up to the present escaped notice. My attention was called to it by a spoon in my own possession, for which I am indebted to the kindness of my friend, Rev. Canon Beanlands, Victoria, British Columbia, known by his excellent paper on the "Ceremonial Use of Candles by the Chinese."

I will now describe the spoon (Plate K, Fig. 1). Like the rest of its class it is made of the horn of a species of wild goat, and measures from the tip of the handle to the point of the bowl about 10½ inches, the bowl being about 3 inches across its widest part. The handle and bowl are made of two separate pieces of horn. The upper portion of the handle represents a human figure, nude, save for a tall conical cap, which forms the top of the handle. At present there is a slight cavity in the top which probably once was filled with haliotis shell. The legs are sculptured in the round, whilst the arms are detached from the body from elbows down. The thighs and lower part of the abdomen are carefully rendered, and, as the carving is very skilfully executed, there can be little doubt that the figure is meant for that of a female, although the type of head-dress is generally supposed to be that peculiar to a chief. On the woman's chest and abdomen rests a frog or toad, which she clasps, whilst her tongue is protruded downwards and touches the mouth of the animal. The woman's eyes are inlaid with haliotis, as were also those of the frog, the haliotis being now missing from the right eye. There is a large piece of haliotis inlaid in the lower part of its back, whilst there was probably once a smaller piece between its shoulders. The woman's feet rest on the shaman's crown-like head-dress, which adorns the partially human head of the hawk totem. The hawk's head-dress was inlaid with seven pieces of haliotis, three of which still survive.

What, then, is the meaning of this strange motive of a woman clasping a frog or toad to her breast, and at the same time kissing the creature? Is it possible that in the chief type on this spoon we have a representation of the union of a human ancestress with the frog or toad, from which a clan was supposed to be descended? We naturally turn to the myths of the Haida themselves to see if we can get any light from them. They believe that long ago the raven, who is one of the chief figures in the mythology of the Indians of the coast of North-West America, took a cockle from the beach and married it; the cockle gave birth to a female child,* whom

* J. G. Fraser, *Totemism*, p. 5.

the raven took to wife, and from that union the Indians sprung. To this Haida myth I will return later on when describing another specimen.

Here, then, there is clear evidence that the Haida believed not only in clan sprung from the union of two animals of different species, but also from that of a male animal with a female human being. Not unlike this was the belief of the Osage that they were descended from a male snail and a female beaver. The snail burst his shell, developed arms, feet, and legs, and became a fine tall man; afterwards he married the beaver maid.* In this case the human ancestor is the male, whereas in the Haida myth it was female. Again, among the Moqui of Arizona the snake clan is supposed to be descended from a woman, who gave birth to snakes, although we are not explicitly told that she had a snake for mate. If we leave America and go further afield, we find that the Kalang,† who have claims to be the aboriginal race of Java, hold that they are descended from a princess, whose mate was a dog, but which once had been a chief; so, too, the Bakalai, of Western Equatorial Africa, believe that their women gave birth to the animals from which their totem clans severally claim descent. As the Haida thus held that some of them at least were sprung from a human ancestress who had an animal mate, and as they have given us such a lavish display of their totems in their carvings, we need not be surprised at finding the representations of such unions in the remains of their art.

Though in modern times the cap of the type worn by the figure on my spoon is confined to chiefs, yet there seems no reason why this cap may not have been worn by, or at least ascribed to, the human ancestress of the clan. In any case, the fact remains that it is worn by a human being who most certainly is not a male.

In the ethnographical department of the British Museum there are two Haida horn spoons with somewhat similar subjects. Of the first (Christy Collection, No. 9,850) the upper part of the handle represents a human figure wearing a tall cap not unlike that seen on my own spoon, but not so well executed (Fig. 2); the hands and legs of the human figure are clearly indicated, whilst a wolf's head facing outwards covers the front of the body and legs, the chin of the human figure resting on the tips of the ears of the wolf. As the wolf's head covers the front of the body and legs, the sex could not be indicated. The lower part of the handle is occupied by a bear and a human head reversed looking towards the bear; attached to the human head are two hands which clasp the forelegs of the bear, who in turn has his paws resting on the temples of the human head, whilst the bear's tongue and that of the human head are in close contact. The human head has no cap of any kind, so it is just as likely to be that of a female as that of a male. The mutual clasping of the bear and the human being in addition to the contact of their tongues renders it highly probable that the carving represents a conjugal relationship between them. The human head may well represent a human ancestress with her bear mate.

The handle of the other spoon (Christy Collection, No. 9,852) shows on the upper part of the handle a squatting human figure wearing a short conical cap analogous to those already described; the tongue is protruded to meet the forepart of a butterfly's head seen at its feet (Fig. 2). This head prevents any indication of sex in the human figure. Under the main totem comes the Hawk totem, and below that again is a sitting bear. In the uppermost subject we may have represented the connubial carresses of a human ancestress and her butterfly mate.

Nor is it only on the spoons of the Haidas that such subjects are to be found. Their elaborately carved slate tobacco pipes furnish quite an array of similar motives, in which either an animal or a human figure have their protruded tongues in contact,

* J. G. Fraser, *Totemism*, p. 6.

† *Ibid.*, p. 5.

or pairs of two animals of different species are seen with their protruded tongues similarly joined. For instance, a fine old pipe (Fig. 3) in the British Museum (Bragge Collection, No. D. e. 5) shows at the narrow (mouthpiece) end a group of three animals; a hawk lying on its back (the upper portion of the head missing) with its beak in contact with the latter end of a frog which clasps the bird's lower mandible with its feet. The frog clasps with its hands the lower jaw of a bear-like animal, which in its turn holds the frog by the wrists. The tongue of one is inserted in the mouth of the other.

The next group is larger and more complicated; an eagle reclining on its back holds in its beak the tail of a crayfish, which, furnished with arms, grasps the wrists of a squatting human figure who seizes the crayfish by the lower jaw. The tongues are again connected. A crow seizes the head of the human figure in its beak, and in its turn is seized by a bear which reclines on its back. The lower part of the bear's body is grasped by a hawk, which, in a semi-reclining position, partially encircles with its wings a small wolf-like animal, which grasps it by the wings.

The third group contains two figures only; a human figure in a semi-reclining attitude is embraced by the wings of a raven, which it grasps by the wings, inserting its tongue in the bird's beak.

The final group consists of three figures: a wolf-like animal grasps a hawk by the wings, and presses its snout against the bird's beak, its waist is clasped by the hind legs of another wolf-like animal, which lies on its back and seizes in its mouth the tail of the hawk. The fore paws of this second wolf rest upon the "wrists" of the first.

Many similar instances are to be found on other Haida pipes in the same collection. The reader will already have noticed that the third group, which is composed of only two figures, a human figure in a semi-reclining posture embraced by the wings of a raven, seems to embody the well-known Haida myth cited above, wherein from the union of the raven with a female child are descended all the Haida. In this group we have probably the primeval pair from which all the clans sprung; the three remaining groups, two of which contain like my spoon three figures, whilst one has seven, may be regarded as symbolising the intermarriages of various clans.

As has long since been pointed out, there are a number of Greek myths, which wear all the appearance of being relics of a time when at least a well-defined animal worship, if not what is generally understood by the totemic system, was prevalent around the shores of the Ægean. In these tales the ancestresses of certain families or clans are represented as having been impregnated by gods in the guise of beasts or birds. The most familiar of these are the story of Europa visited by Zeus in the form of a bull, the union of Leda with the same divinity in the shape of a swan, his manifestation to Hera in the form of a cuckoo, and the less-known tale of his seduction of the nymph Phthia in the embodiment of a dove, a myth materialised in art on certain coins of Ægium in Achaia.

The device of a raven seen in close contact with a human form on the Haida pipe (Fig. 3) may well refer to an Indian counterpart of the story of the Zeus-swan and Leda. As in the totem tales of North America and on the Haida pipes not only are there representations of conjugal relationship between a pair, one of which is human the other beast, but also between pairs of animals, so, too, in primeval Arcadia are met stories analogous, though not strictly parallel. Thus a story that Poseidon in the form of a stallion had dealings with Demeter who was in the guise of a mare, was attached to the ancient shrines of that goddess at Phigaleia and at Onceun.

Since, then, there is no doubt that the carvings on a Haida chief's posts, spoons, and pipes, as well as the similar objects tattooed on his body, were totems, if ever there were such things as totems, and as some of these totem figures are represented in

close sexual relationship, whether they be pairs of animals of different kinds, or one be animal, the other human, and as the Haida mythology itself furnishes us with tales of such unions, we are justified in concluding that the classes of motives to which attention has now been called represent either the origin of certain clans, who believed that they were sprung from the union of a human and an animal progenitor, or from two beast ancestors, whilst in some cases the latter class may well symbolise inter-marriages of clans with different totems.

I must express my indebtedness to my friend Mr. T. A. Joyce, of the Ethnographical Department in the British Museum, for his help in describing the subjects of the spoons and pipe in the British Museum, to which reference has been made in this paper.

WILLIAM RIDGEWAY.

Australia : Totemism.

van Gennep.

Réponse à M. A. Lang. (MAN, 1906, 83.) Par A. van Gennep.

95

A la plupart des critiques de détail que m'adresse M. Lang dans MAN, 1906, 83, je ne saurais répondre qu'en renvoyant à mes *Mythes et Légendes d'Australie* ; M. Lang n'a pris dans chacune de mes chaînes de raisonnements que quelques éléments, qu'il a de plus présentés avec une nuance particulière qui tend à les déformer.

Ainsi mon critique me reproche, à propos de deux passages de M. Howitt, de manquer de suite dans les idées : je le prierai de relire le début de mon chapitre V, puis mon chapitre VI qui a comme sous-titre—"Note additionnelle," où je dis nettement (p. lxxv) : "Il est très regrettable que M. Howitt n'ait pas étudié plus "à fond les idées des Australiens sur les phénomènes d'ordre sexuel, auxquels il ne "fait que des allusions fort rares. Son silence en tout cas ne prouve rien. . . ." Il est visible que ce mot "silence," incriminé par M. Lang, m'a été suggéré par le nombre et le détail des renseignements sur ces mêmes sujets dus à W. E. Roth, à Spencer et Gillen, puis à M^e K. L. Parker qui montre (*The Euahlayi Tribe*, p. 50-52) que se retrouvent dans le Sud-Est des idées sur la conception analogues à celles des tribus centrales, septentrionales et orientales. Mettons, pour faire plaisir à M. Lang, que "silence" doit être corrigé par "relatif," ce qui d'ailleurs, chose la plus importante pour moi, ne modifie pas la portée de mes raisonnements.

De même : je sais fort bien que Spencer et Gillen disent des Ancêtres de l'Alcheringa qu'en descendant sous terre "their body died." Mais ceci n'est justement pas dit dans les légendes, où l'on voit au contraire ces mêmes Ancêtres Mythiques descendre sous terre pour en ressortir plus loin, ou monter au ciel. C'est pourquoi je pense jusqu'à plus ample informé que dans la phrase citée, Spencer et Gillen ont interprété leurs documents ; en tout cas tout leur passage de la page 123 de *Native Tribes* n'est qu'une exposition générale à laquelle je préfère l'étude des légendes elles-mêmes, fût-ce sous la forme arrangée sous laquelle Spencer et Gillen nous les donnent (voir ma *Notice Bibliographique*).

Je m'excuse d'avoir laissé la coquille *Nouvelle Californie*, pour *Nouvelle Calédonie* ; tout ethnographe la corrigera aisément, et pour cause. En voici d'autres, p. xxviii, ligne 5 du haut, lire : leur totémisme ne peut ; p. xli, ligne 6 du haut, lire : dans laquelle ; p. xci, ligne 5 du haut, lire : le rite comme un mythe agi ; etc.

M. Lang s'étonne de ma note 2, page 116. Il me semble pourtant qu'expliquer l'exogamie par la jalousie du mâle ou l'inceste par l'horreur (*avoidance*), c'est faire appel à l'instinct, au sentiment inné, c'est-à-dire ne rien expliquer du tout, autrement dit : se contenter d'une "explication de sauvage."

J'ai écrit que si les Arunta n'ont pas de noms de phratries, c'est peut-être qu'ils n'en ont pas encore créé. M. Lang trouve cette hypothèse "singular." Mais c'est

l'aboutissement logique de la question générale que je pose : y a-t-il eu, dans les tribus australiennes, évolution par segmentations dichotomiques ou bien par convergence ? En fait, rien de moins prouvé que la théorie d'explication par la segmentation.

Enfin, ayant relu les articles de M. Frazer dans la *Fortnightly Review* (Juillet et Septembre, 1905) et les pages correspondantes de M. Lang dans *The Secret of the Totem* et dans son *Introduction* à *The Euahlayi Tribe* de M^e K. L. Parker, je persiste à affirmer que M. Lang a tort en attaquant, mais que M. Frazer a raison en soutenant la théorie conceptionniste des totémismes australiens. Et je note que dans ces mêmes articles (p. 462) M. Frazer admet aussi maintenant (bien que l'ayant peut-être nié en 1887, comme le relève M. Lang, qui cependant connaît les opinions actuelles de M. Frazer, cf. *Introduction* à *Euahlayi Tribe*, pp. xii-xiii) le synchronisme possible des deux systèmes de filiation. D'ailleurs je ne vois pas la nécessité de faire appel en ce débat, ni même en science, à l'opinion "d'autorités."

D'autres critiques de M. Lang sont intéressantes, et j'en ferai mon profit.

En tout cas je tiens à faire remarquer qu'il m'importait surtout d'établir, à propos des Australiens, dans mon *Introduction*, des règles d'analyse du document et de méthode qui pussent être d'une application générale en ethnographie.

ARNOLD VAN GENNEP.

In the country, remote from books, I cannot hope now to compare M. Van Gennep's book and his letter, with the authorities cited. But I shall reconsider the questions raised at the first opportunity with an impartial mind. In the meantime it is plain to me that he does not understand the theory of Mr. Atkinson in the same sense as I do, and as the author did. Had I supposed that Mr. Atkinson explained exogamy and the customary laws of avoidance as the results of "instinct" or "innate sentiment," I would not have edited my cousin's manuscript.

A. LANG.

England: Archæology.

St. George Gray.

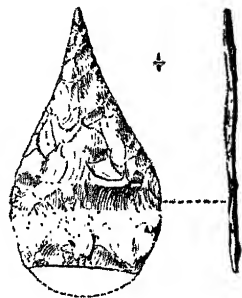
A Remarkably Thin Arrowhead from Cannington Park Camp, near Bridgwater, Somerset. *By* H. St. George Gray.

96

In MAN, 1904, 105, a remarkably fine arrowhead from Maiden Castle, Dorchester, was described and figured. Recently a no less important specimen has been found on the surface at Cannington Park Camp. It is of such remarkable thinness, and of such a graceful and symmetrical form that I consider this example worthy of record also in the pages of MAN. Unfortunately, as in the case of the Maiden Castle arrowhead, the little implement is incomplete, and about one tenth of the base is missing; whether the bottom was rounded off as shown by the dotted line in the drawing is not quite clear; it may, of course, have finished with a blunt point for more effective penetration into the wooden shaft of the arrow.

Although of the leaf-shaped type, it corresponds more closely to the outline of an elongated pear. The incurved edges of the upper portion of the blade are decidedly unusual; were the edges of the tapering point straight, the implement would have assumed a form known as the "kite-shape" arrowhead.

I have been unable to find an arrowhead of precisely similar outline in any work on Neolithic flint implements; but near approaches to this form are figured by Mr. W. J. Knowles in his paper on "Irish Arrowheads," in the *Journal of the Anthropological Institute*, Vol. XXXIII., 1903, Figs. 21 and 24, Plate IX.



The drawing of this pretty piece of flint chipping is full size; maximum length in its present condition 35.5 mm. ($1\frac{3}{8}$ inch); maximum width 20 mm.; maximum thickness 2 mm. Its weight is only 24 grains; when complete it could not have exceeded 27 grains. The Maiden Castle arrowhead, above referred to, and of which seven-eighths remain, weighs 28.6 grains in its damaged condition, and was probably about 32 grains when perfect. For its length the Cannington specimen is certainly one of the thinnest British arrowheads on record.

The arrowhead was found by a young lady named Miss Grosett Collins, of Cannington, who picked it up on the surface of the camp. A flint scraper, flint saw, flint cores and flakes, and burnt flints have been found from time to time in the camp; also fragments of pottery of two types: (1) of the Bronze period, and (2) Late-Celtic pottery, of which two or three pieces are ornamented with patterns which can be matched at the Glastonbury Lake Village.

Cannington Camp is four miles north-west of Bridgwater, and is composed of a mass of limestone thinly covered by the soil in which the flints and pottery are thrown out by rabbits, &c. The limestone here has been much disturbed and has been classed by different geologists as Devonian or Carboniferous; it resembles both in lithological character, but judging from the fossils found in the large quarry close-to, there is now no doubt of its Carboniferous age.

H. ST. GEORGE GRAY.

England: Archaeology.

Kendall.

The Flint Supplies of the Ancient Cornish. By Rev. H. G. O. Kendall, M.A.

97

One has often heard the remark that since flint is not naturally found in Cornwall every piece that is found there must have been imported, probably by the ancient inhabitants. I have never heard any suggestion made as to the place whence the stones were brought, nor have I seen any such in print. Is anything known? If suggestions have been made in print where may they be found? So far as my own experience goes in searching for flint implements in Cornwall, there are at least two different kinds of flint to be found on prehistoric sites. On the coast settlements may be found a very large number of flint pebbles, smooth and water-worn. A small proportion of these are as much as perhaps three inches long. The majority are less. Some are so small that you would never think that anyone would take the trouble to carry them many miles for barter by sea or by land. The exterior of these flints is usually smooth and of a light colour, but sometimes an ochreous brown may be seen upon them. They are frequently found whole and untouched. Often they have been split in two by Neolithic man and one half at least has remained untouched any further. They have, in other cases, been flaked without any apparent effort to husband the material. Many of them, again, have been freely used for hammering and jabbing and are incised and splintered by the said use.

Certain stones which are native to Cornwall have also been flaked and used for various purposes. One small stone which I found *in situ* above a low cliff (my experience is of the North coast only) appears to be serpentine and to have been used as a rubbing stone. Some of the flakes and splintered pebbles of flint are grey, others are thick white, on the chipped surfaces; and others again have been bleached to a pure white. At one spot I have discovered cores and flakes *in situ* at 5 feet from the surface of the ground and immediately above the rock. The lowest stratum of recent accumulation is a very coarse sand, too coarse to be properly called sand. Small portions of this still adhere to some of the flints which I took out. Of course at this particular spot this stratum may have been disturbed by prehistoric

man. At another spot close by sand hills cover the said stratum. I do not remember having taken any flints out of it there. Above it, however, are various ancient land surfaces in the sand, each of which may likely enough have been covered after a comparatively short period, especially, perhaps, the later ones. Not far above the coarse sandy stratum lies the lowest and best layer of remains, including several inches of blackened and charred substance, clay burnt red, burnt quartz stones, splintered flints, bone implements, bird and animal bones, black pottery, and an occasional article of bronze. The majority of the flints, at any rate, must therefore have been used in the Bronze age at the earliest. At another spot, not far from the last, beneath three feet or so of soil at the deepest, was a layer of split and burnt quartz stones, &c. Below these, again, and contiguous to the rock beneath, was a stratum of clay a few inches deep. I obtained from this a few flakes, &c. Some of the flint flakes are stained ochreous, and appear to be not earlier than Neolithic times.

Inland, in the heart of the Bodmin Moors, by Dozmare Pool, was another settlement of the New Stone Age. Here the flints have lain in a black and somewhat peaty soil. At some spots they are very numerous, and here, also, no attempt seems to have been made to preserve the material. Nevertheless, flakes of quartzite and other stones have been used, and, what is more interesting and to the point for our present purpose, of chert also. The flints are again pebbles; they are larger on the whole than those by the seashore. Like the latter they show in places the marks of very ancient flakings, either by man or by nature, on their exterior which is usually grey; the flaked portions are of another tone of grey. Black flint with a brown and unworn crust may occasionally be seen, but is not abundant. As in the case of the seashore flints the halves of split pebbles may be seen in an unworked condition.

At another spot on the moors, indeed in various places, a few miles away from Dozmare, may be found flakes and other pieces of black or blackish flint. On the best of these sites I have spent many hours. The total find is never large, and the flakes, &c., are always small and show signs of having been treated as precious in the minute manipulation to which they have been subjected. The crust is brown and not waterworn, so far as I can judge. In one instance a smooth pebble has been split and used.

On most of the inland sites flint arrowheads may rarely be found. Their types, together with such other evidence as there is, seem to point to the Bronze Age—the shore flints have already been shown to be such. It would seem, then, that in that age there were at least two, perhaps three, different sources of supply of flint. Was it all imported, and if so, was it by sea or by land, or by both?

Is it possible that there was, on the other hand, a native supply?

On the shore at Trebarwith Strand I have picked up rolled flint pebbles similar to those found at Dozmare Pool. It has been conjectured that they were part of the ballast of a small ship which used to put in there. Is it possible that, when Cornwall extended further to the north, south, and west, flint was found upon the fringe of the country? Was lost Lyonesse a source of flint supply? There is in the British Museum a quartzite implement of Palæolithic Age which was found in Cornwall. Perhaps the fringe of the old Quarternary valley which took the place of the English Channel was still visible in Neolithic times, and upon it flints might be picked up. Be this as it may, the question of the flint supplies in the New Stone Age, or more specifically the Bronze Age in Cornwall, is interesting. It gives additional interest and importance to even the commonest flake or core. What clues are there to the solution of the question?

H. G. O. KENDALL.

REVIEWS.

Celebes : Ethnography.

Sarasin and others.

Reisen in Celebes ausgeführt in den Jahren 1893-6 und 1902-3. Von Paul und Fritz Sarasin, mit 240 Abbildungen im Text, 12 Tafeln in Heliogravüre und Farben-druck, 11 Karten. Wiesbaden : C. W. Kreidel's Verlag, 1905. Pp., Band I., xviii + 381 ; Band II., x + 390. 24×17 cm. Price 24 marks. 98

Versuch einer Anthropologie der Insel Celebes. Erster Teil. Die Todla-Höhlen von Lamontjong. Von Dr. Paul Sarasin und Dr. Fritz Sarasin. Materialien zur Naturgeschichte der Insel Celebes. V. Band, 1 Teil, mit 6 Tafeln in Lithographie und Lichtdruck. Wiesbaden, 1905. Pp. 56. 32×35 cm. Price 18 marks.

Geklopte Boomschors als Kleedingstof op Midden-Celebes en hare geografische verspreiding in Indonesië door N. Adriani (Mapane) en Alb. C. Kruyt (Posso), Midden Celebes. Met aantekeningen, register, aanvullingen en verbeteringen van V. D. E. Schmeltz (Internationales Archiv für Ethnographie, Band XIV. und XVI). Leiden : E. J. Brill, 1905.

In the two handsome volumes which stand first in the above list, the Brothers Sarasin give the detailed history of a series of excursions in North, Central, and Southern Celebes during the periods 1893-6 and 1902-3. By adopting a geographical instead of a chronological arrangement the authors have succeeded in giving a very concise and vivid description of the natural features of the districts visited with interesting illustrations of the occupations of the inhabitants. The book, however, is a general one, and the details of natural history and ethnography are reserved for other treatises. But the samples herein given show how carefully and artistically the authors have carried on their work.

Celebes, probably even more than Borneo, must necessarily be a country of great interest to the anthropologist. The authors were unable to collect any skulls or skeletons, but numerous photographs of natives were obtained. These suggest great variety in the physical characters of the inhabitants. The To-mohon people of Minahassa in the northern peninsula, for example, are widely different from the Toraja (To-ri-adja, people of the interior) of the Central district, the To-ala (people of the woods) of the south, and To-kea and To-muna of the south-east. The To-mohon are described as robust people, the men averaging 1·65 m. in height, with clear brownish-yellow skins tinged with red ; the girls even with rosy cheeks and red lips. The eyes are brown, the hair stiff and black, cut short, and brushed up straight from the head. The eye has the so-called Mongolian fold in the inner corner. These evidently belong to the northern branch of the Malayo-Polynesian family, and the authors suggest a possibility of Japanese admixture, and refer to a traditional immigration from a northern land which united Minahassa, Sangi, and the Philippines, and was destroyed by a flood. The To-kea people of the south-east are quite different from the To-mohon, and are typical of the other extreme in physical features. These and other "inlanders" are regarded by the authors as a mixed race composed of two elements, one of which is short and dark-skinned, and the other of lighter skin colour and finer features. It is to be hoped the interesting questions which these differences suggest will be fully handled by the authors elsewhere.

Some of the illustrations and descriptions of things ethnological suggest comparisons with Borneo, others are reminiscent of Melanesia and the Eastern Islands. A striking example of the latter is the *lobo*, the spirit or council-house of the Celebes village. This is the dwelling of the guardian spirit of the villages, and as such may be regarded as a temple. In this religious aspect it has no correspondence in Melanesian customs, but in its social aspect as the council-house of the village, the place of festivals, and the inn in which travellers find a lodging and hearth for cooking, it closely

agrees with the building so used in New Guinea and the Melanesian Islands. The name even appears to be the same, as *lobo* can hardly be any other than the New Guinea *rubu*, *dubu*, the New Hebrides *supice*.

The numerous illustrations of implements and ornaments are accompanied by notes as to the size. Some of the separate plates are extremely artistic. A supplementary chapter contains much valuable information as to travelling equipment in Celebes. There is a bibliography, numerous maps, and a very full index. No linguistic information is given.

Altogether the Brothers Sarasin are to be congratulated on these volumes, which with the records of their collections will form a most important work on one of the most interesting islands of the Malayau archipelago.

The second work on our list is a detailed description of the caves explored by the Brothers Sarasin during their visit to the (so-called by the Buginese) To-ala or men of the woods, in Southern Celebes, of whose existence a vague knowledge had penetrated to Makassar, and who were thought probably to be the remnant of an ancient people. This supposition appeared to be verified by the investigations of the explorers, who conclude that the To-ala are the survivors of an aboriginal race standing in a similar position to those around them, as do the Wedda of Ceylon to the Singhalese and Tamils.

This essay deals in detail with the Stone Age of the To-ala, and the animal and human remains found in the caves. It is fully illustrated, and each section has a bibliographical appendix.

The third volume noticed is a valuable monograph on the use and manufacture of bark-cloth in Central Celebes by Herren Adriani and Krnyt. Dr. Schmeltz has added very full and interesting comparative notes on the same material as used in other parts of Indonesia. There are numerous illustrations of implements and several coloured plates of the patterns with which the bark is ornamented. The essay will serve as an admirable ground-work for the study of the same material used as clothing in Melanesia and Polynesia.

SIDNEY H. RAY.

Australia.

Mathews.

Ethnological Notes on the Aboriginal Tribes of New South Wales and Victoria. By R. H. Mathews, L.S. Sydney: White, 1905. Pp. xiv + 183. 23 x 14 cm. **99**

This collection of notes is a reprint of a paper read before the Royal Society of New South Wales, together with a preface and appendices. The information it contains has been gathered at first hand by the author, who is already known as the author of numerous articles in the *Journal of the Anthropological Institute* and elsewhere on the customs, arts, and languages of the Australian aborigines. Most anthropologists have long since given up surprise at the customs of the extraordinary peoples of Australia, or the new customs revealed in this pamphlet (for it is in size little more than a pamphlet) would have deserved the surprise, though hardly the incredulity with which they have been received in some quarters. We are all familiar with denials by one enquirer of statements made by another just because he did not happen himself to discover the same things, or because enquiries made in a different way or at a time long subsequent have led to no result or to a blank negative. The wise student in such cases does not necessarily refuse belief. He looks at the surrounding circumstances; he judges of the antecedent probabilities; he knows that the evidence of twenty witnesses who did not see an alleged event is often of little account beside the direct evidence of one who did see it; in the last resort he pigeon-holes the statement for further enquiry.

One of the most curious and important discoveries here recorded is that of the sub-divisions of the Ngeumba tribe. The people speaking the Ngeumba language formerly occupied the country about the Bogan River, a tributary of the Darling. Dr. Howitt does not mention them in his book, and his map of the native tribes of New South Wales shows a blank in the district indicated by Mr. Mathews. This, of course, simply means that Dr. Howitt's sources of information do not extend to the district in question. The tribes speaking this language are divided, like most of the other tribes, into two primary phratries, each of which has its distinctive totems. Each phratry again is sub-divided in the familiar manner into two classes, and as a rule marriage is only allowed between individuals of the opposite phratries and of the equivalent classes. So far Mr. Mathews' statements coincide with the rules which we know obtain elsewhere, and the classes and phratries are those of the Kamilaroi with a mere change of the names of the phratries. But he goes on to tell us that the community is further bisected into Guaimundhun or the Sluggish Blood, and Guaigulir or the Active Blood, and this division regulates the camping at the resting-places of the people under the shade of large trees in the vicinity of water or elsewhere, the Guaimundhun occupying the inner places nearest to the bole, and the Guaigulir the outer places in the shade of the top of the tree or the outer margin of the shadow. The Guaigulir are charged with sentry duty: they are supposed to keep watch for game, for the approach of friends or enemies, and generally anything which may require vigilance in a native camp.

Nor is this all. The distinction between Guaimundhun and Guaigulir regulates marriage. The Guaimundhun are again divided between the shade of the lower portion of the tree called *nhurrai* (a different word from *nurrai*, a snake), and the middle shade called *waugue*. No one can marry into his own shade. A Guaimundhun man marries apparently in the ordinary course a Guaigulir woman, and *vice versa*. But a Guaimundhun *nhurrai* man can also marry certain of the *waugue* women; *vice versa*, a *waugue* man can marry certain *nhurrai* women. A Guaigulir can marry a *waugue* woman and certain *nhurrai* women. What Mr. Mathews has omitted to give is a full statement showing precisely what women a man may, or may not, marry in regard to this new division between Guaimundhun and Guaigulir. He tells us, moreover, that these distinctions all descend strictly in the female line, just as the phratry and the totem descend, and that each phratry and every totem-clan contains men, women, and children belonging to the Guaimundhun and Guaigulir bloods, including both shades of the former. So far as can be gathered from the account given, the division is a device like that of the eight matrimonial classes of some of the Central tribes. But the development of eight matrimonial classes, it has been contended by Dr. Durkheim, is the result of an attempt to satisfy the Arunta conscience on the change from female to male kinship. Here, however, there is no change to male kinship, nor are the totems divided between the Guaimundhun and the Guaigulir. Some other explanation of the division is therefore required, and for that purpose fuller information must be obtained.

Like the Kamilaroi, the Ngeumba are not strangers to marriages which do not follow the regular course. Ippai may sometimes marry Ippatha or Mutha, instead of Kubbittha, as he normally ought, and so on. But it is not possible to correlate Dr. Howitt's account of the Kamilaroi "anomalous" marriages, as he calls them, with the "alternative" or the "rare" marriages of Mr. Mathews' Ngeumba, because while the one makes the permission to marry in these cases depend on a difference of totem, the other makes it depend on remoteness of blood. It is obvious that there may be two ways of stating the same rule, but to enable us to compare them they should be reduced to common terms. Mr. Mathews adds, "It has not been thought necessary to encumber the foregoing examples [which he has just given] with the

" 'blood' and the 'shade' distinctions [namely, the Guaimundhun *nhurrai* and *waugue*, " and the Guagulir], which are persistent in them all, and must be taken into " account in arranging a marriage. There are also regulations depending upon the " totems of the affianced parties, and upon whether they are the elder or younger " members of the family." It is to be hoped that he will, for the benefit of students of the complex problems involved in these marriage regulations, give at an early date a more detailed account of the social organisation of the Ngeumba.

If these *Notes* contain nothing entirely novel of so much importance as the social divisions of the Ngeumba just discussed, they do, on the other hand, afford a good deal of information with regard to custom and belief which, while quite in harmony with what we know from other sources, adds valuable details or confirms or corrects previous inferences. The economic aspect of totemism is considered in two or three paragraphs where the author shows how the fact of sparing the totem-animal or plant actually conduces to preserve the supply of food, and is believed to augment the supply or increase the fruitfulness of the totem-species. For peoples inhabiting, like the Arunta, a desert area, it is but one step from this negative effort to augment the supply to magical ceremonies having the same object. And it is more likely that the latter are a subsequent development than that the magical ceremonies once invented have been lost even in a more fruitful district. Mr. Mathews' observations on the subject are all the more important because he does not mention or even hint at the totemic ceremonies of the Arunta. Similarly his account of Baiame and Daramulun (or Dhurramulan, as spelt by him, equivalent to Dr. Howitt's Tharamulun, and representing a dialectic variant of the name) supports in general terms Dr. Howitt's view of these mythical personages. The puberty ceremonies which he reports, with one exception, do not appear to belong to the tribes dealt with by Dr. Howitt, though, as he does not name the tribes, but only mentions their habitat, it is not easy to identify them with Dr. Howitt's. The one exception is the Tyibbauga ceremony, which is Dr. Howitt's Jibauk. Of this ceremony Dr. Howitt gives a short description as it is practised by the Wurunjerri on the other side of the Great Dividing Range. Mr. Mathews' account is more detailed; but it is substantially the same, allowance being made for tribal differences and for the fact that both gentlemen have reported only what natives have told them, for neither of them has witnessed the ceremony. According to Mr. Mathews the Tyibbauga is the final ceremony of initiation into manhood; Dr. Howitt, on the other hand, mentions no preceding rites.

Other important matters—the division of all nature between the totem-clans, the belief in reincarnation, the death ceremonies, the question of group-marriage, and many beside—will be found in these pages. Mr. Mathews' researches cannot be overlooked by any student of the Australian race. It is a pity the reproductions of the two or three photographs given are so faint and blurred. Clear photographs of the tree figured on p. 49 would have been of great interest.

E. SIDNEY HARTLAND.

String Figures.

Jayne.

String Figures: A Study of Cat's-Cradle in many Lands. By Caroline Furness Jayne. With an ethnological introduction by A. C. Haddon. New York: Scribners, 1906. Pp. xxiii + 398; 867 figures in text, 17 plates. 27 × 17 cm. Price 25s. **100**

Mrs. Furness Jayne has brought together in a magnificent volume all the string figures hitherto published, either illustrated or described, adding seventy-one new figures collected by herself (mainly North American), by Dr. W. H. Furness (Carolines),

and by Dr. A. C. Haddon (Torres Straits); she also gives a complete bibliography of the subject, and a valuable list of the geographical distribution of all figures hitherto recorded.

The text illustrations are admirable. They show the position and movement of each hand at each stage of the formation of the figure with such accuracy and clearness that the written description becomes almost unnecessary. It is questionable if the deviation from the nomenclature devised by Drs. Rivers and Haddon makes for simplicity; "near" and "far" are substituted for "radial" and "ulnar," but when the hands are inverted the "near" string becomes the "far" string and *vice versa*; also the omission of the use of "proximal" and "distal" and the adoption of "upper" and "lower" in their place occasionally involves ambiguity.

Perhaps the time has not yet come for building theories on the geographical distribution, but certain deductions are inevitable. The most striking feature is the glaring poverty of Europe. England possesses only *Cat's-Cradle* and *Candles*; Scotland adds *Leashing of Lochiel's Dogs*, and Ireland the *Mouse* and the *Ladder* (= *Osage Diamonds*). Of these *Candles* has, so far, not been recorded beyond the British Isles, *Cat's-Cradle* occurs throughout Europe and Asia (where it probably originated) and the East Indian archipelago; and the *Leashing of Lochiel's Dogs* is one of the most widely spread of all figures, occurring in Africa, Australia and America. But the simplicity of this figure prevents its distribution being of any great significance, and the same may be said for the *Mouse*, which is common to the Japanese, Philipinos, Melanesians, American Indians, African Pygmies, Alaskan Eskimos, and is said to be well known in Ireland. It is interesting to note that the *Ladder* (= *Osage Diamonds*), which is more complicated, is common among the American Indians, and occurs also in Hawaii, while it is the commonest of all African figures.

In many parts geographical conditions bar any suggestion of borrowings, and it is safe to assume native growth. It is significant that these native growths show distinct individuality, and it is tempting to trace in string figures an expression of native life and character.

Thus the chief characteristic of the African figures is their simplicity, especially among the central tribes, while the more complicated figures occur on either coast, among the Zulu, or the Yoruba.

A great number of American figures all show the same type, and the constant recurrence of figures illustrating animals, betrays the hunter.

In Oceania warmth, leisure, and sociability (as, among the Eskimo, cold, darkness and enforced idleness) have produced the most elaborate types.

In Asia and Europe an eliminating process seems to have been going on, while in England, where warmth, leisure and sociability are wanting, only two types have survived, saved for us by the children, their survival being possibly due in *Cat's-Cradle* to its variety, and in *Candles* to its story.

Each year the value of string figures in ethnology is becoming more widely recognised, and a knowledge of a few types, and ability to record others, will in time be regarded as a necessary equipment of anthropologists in the field. The value lies less in the objective results (of which the significance can scarcely yet be predicated), than in the fact that there is probably no better or speedier method of getting into friendly relations with a people of unknown speech than by means of a simple loop of string.

Mrs. Jayne's fascinating book sums up all that has hitherto been written on the subject and presents it in a most attractive form, providing suggestive material for comparative work, and a basis for all future study, and adding a new joy to the life of many an anthropologist.

A. HINGSTON.

PROCEEDINGS OF SOCIETIES.

British Association.

Anthropology.

Anthropology at the British Association: York Meeting, August 1st to 8th,
1906. (Continued from MAN, 1906, 93.)

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ARCHÆOLOGY.

MISS NINA FRANCES LAYARD.—*A Winter's Work on the Ipswich Palæolithic Site.* [*Journ. Anth. Inst.*]

REV. R. SCOTT GATTY.—*Exhibit of Pygmy Flints from Yorkshire and Lincolnshire* [see MAN, 1902, 15].

F. W. RUDLER, I.S.O., F.G.S., and W. H. DALTON, F.G.S.—*On the "Red Hills" of the East Coast Salt Marshes.*—The "red hills" are low mounds of burnt earth, thickly scattered along parts of the estuarine marshes of Essex and other east coast counties. Probably Roman in date, as shown by later interments of that people, their crude pottery, their relative position to the present tide-levels, waterways, and coast-line, and their other characteristic features, have given rise to much controversy, as to their age and original purpose, without resulting in any satisfactory conclusion. Systematic study is now contemplated by a committee of the Essex Archaeological Society, in co-operation with the Essex Field Club.

T. ASHBY, JUN., M.A., D.LITT.—*Excavations at Caerwent, Monmouthshire, on the Site of the Romano-British City of Venta Silurum in 1904-6.*—The present excavations at Caerwent, Monmouthshire, began in 1899, and have been carried on every summer since then for a period of about three months. The results obtained up to August, 1904, were described in a paper read at the Cambridge Meeting (see p. 339 of the Report). The rest of the season of 1904 was devoted to the exploration of a very large house (known as XII) on the west edge of the road leading to the south gate, in which three or four different periods of construction could be distinguished. An interesting mosaic pavement was discovered here, which has been removed to the Newport Museum. The house has been filled in again, but a full account has been published in *Archæologia*, lix. 2.

The beginning of the season of 1905 was devoted to clearing the inner side of the south gate, which was found to have been filled in the same way as the north gate, but with greater care; the inner arch is to a considerable extent still preserved.

The rest of the time was spent in work in the northern half of the city. Five buildings were excavated, one of which, containing an octagonal bath, is probably part of a building situated further north, which may be the public baths of the city. Of the others, one is remarkable for possessing a colonnade, another for having one of its walls preserved to a height of over 10 feet, the lower part retaining considerable remains of painted plaster. Two wells were excavated, and yielded a considerable quantity of plant remains.

The president of the fund, Lord Tredegar, has generously acquired, for purposes of excavation, a considerable area in the north-east portion of the city, and the campaign of 1906 will probably be devoted to the further examination of several buildings, of which portions only have up till now been accessible.

PROFESSOR R. S. CONWAY, LITT.D.—*The Celtic Weights found in a Roman Camp (Melandra, near Glossop).*—The Manchester and district branch of the Classical Association is engaged in the study and excavation of the numerous Roman sites in their part of the country, and in the course of their work at a camp known as Melandra Castle, near Glossop, of which a report has been furnished to Section H, attention has been given to a set of thirty weights found at different times in the camp. Of these some eighteen are certainly or probably of Roman standard. The rest are not Roman at all. An article by Mr. T. May, of Warrington, in the current

number of the *Derbyshire Archaeological Journal*, points out the close approximation of the heaviest specimen to the standard which Mr. Reginald Smith, of the British Museum, had shown to be represented by a bronze weight found at Neath (4,770 grains), and another (of basalt) at Mainz (4,767 grains), and by the normal weight deduced from that of a large number of iron bars found in the purely British lake village at Glastonbury and in other British sites.

The peculiar importance of the collection at Melandra is that we have here represented certainly seven (including the unit), and quite possibly nine, denominations of this standard, whose subdivisions have been hitherto entirely unknown.

The nature of the subdivisions is also interesting. Besides the duodecimal principal, following that of the Roman *libra* and *uncia*, to which Mr. May's article calls attention, we must recognise not less clearly the quadratic, giving us a division of the unit into 4, 8, 16, 32, and 96 parts.

It would be, of course, possible to interpret all these weights as representing so many "British drachmæ" (if one may coin such a term for the sake of argument), since 96 is a common denominator for both 12 and 16; but one seeks a reason for the creation of weights to represent 6 and 12 "British drachmæ," i.e., $\frac{1}{16}$ and $\frac{1}{8}$ of the "British pound" respectively, if there was no other named standard than $\frac{1}{12}$ of the unit ("British uncia") and $\frac{1}{16}$ ("British drachma"). And that there was some other such named unit weighing $\frac{1}{16}$ of this "British pound" (298.1 grains) seems at least suggested by the markings on Nos. 12 and 20, which would then be the weights of two and one such units respectively; unhappily No. 12 is nearly 8 per cent. under its proper weight on this hypothesis. It is also clear that the markings on No. 8 vouch for the duodecimal system, as Mr. May points out. But Nos. 20 and 28 are unimpeachable witnesses for the quadratic system.

Can we conjecture from this that we have here the result of the imposition of the Roman system of 12 ounces and 96 drachms upon a Celtic system of dividing the pound into sixteen parts? And that, therefore, the essential characteristic of our modern "avoirdupois" measure goes back to the early Iron Age? A similar case of the imposition of Roman divisions upon a local unit occurs at Pompeii.

No. 3, which has been considerably cut about, and does not correspond in shape to No. 2, looks like a Roman weight cut down to the Celtic standard.

It seems as if there must be some connection between this division and the fact that in the *unga* of the Brehon Laws (= 1 Roman *uncia*, or 432 grains) there are 32 crosogs of 13.5 grains. But it is not quite clear whether there is any relation between the actual standards of this Melandra system and the older Irish system, which Professor Ridgeway suggests, of 30 crosogs to an ounce of 405 grains.

T. SHEPPARD, F.G.S.—*Note on some Roman and other Remains from South Ferriby*.—The specimens with which this note deals were collected by Mr. T. Smith and have lately been secured for the Hull Museum. They include over 3,000 coins, nearly 100 fibulae of various types, rings, beads, buckles, keys, etc., mostly in bronze. Some of the fibulae are enamelled. In addition to the smaller ornaments, etc., there is a quantity of domestic pottery, including dishes, basins, strainers, mortaria, etc. There are a few pieces of Samian ware, some of which bear the potter's marks. In association with the objects enumerated were found some British neolithic implements and gold and silver coins, as well as Saxon fibulae and mediæval and later objects. All the specimens were found within about a quarter of a mile of each other, and have been exposed during the last forty years, as the Humber has washed away the cliffs. They were probably from the site of a small Roman camp and cemetery, which unfortunately is now almost entirely washed away.

MISS NINA FRANCIS LAYARD.—*An Anglo-Saxon Cemetery in Ipswich*.—During extensive works carried on in Ipswich last winter the author discovered that the

high land which was being levelled was the site of an Anglo-Saxon cemetery. In all thirty-three graves were found, from which many relics were obtained.

Among the six fibulæ found, two are worthy of special notice. The large cruciform brooch is interesting as having a stud on the bow—a type rarely met with in England. Another brooch, which is circular in form and of the Kentish type, is of exceptional value. It is of bronze, gilded, and set with garnets and shell. In the centre is a boss surrounded by cable ornamentation, in which a fine ruby-coloured garnet is set in shell, to which the verdigris has imparted a pale blue shade. With one exception this is probably the only brooch of the kind which has been found with the centre perfect. One of the small, flat, circular fibulæ shows remnants of the garments which it fastened still adhering to it. As these are seen on both sides of the brooch, it proves that it was used to fasten an under-garment. This appears to have been of a loosely woven, plaited pattern, while above was a dress, also of coarse material, but of closer make, with the threads running crosswise.

In many cases it was noticed that the chin and neck bones of the skeletons were stained with verdigris, showing that in these cases the brooch was placed beneath the chin.

The flat, circular brooches, which have no catch, show, perhaps, the most primitive method of fastening with a pin. After the pin has been passed through the dress it is brought up over the opposite rim, the natural spring of the metal causing it to hold.

T. SHEPPARD, F.G.S.—*Excavations in an Anglo-Saxon Cemetery near South Cave, Yorkshire.*—During excavations recently made in an Anglian cemetery in East Yorkshire a number of skeletons were found, accompanying one of which was an exceptionally fine series of bronze ornaments, etc. The skeleton was that of a female lying on the chest with the hands crossed under the body and the legs slightly drawn up. The various objects found with the skeleton are interesting from their excellent state of preservation, and from the fact that they were obviously new when interred, and had not been previously worn to any extent. Around the neck were a number of amber and glass beads variously ornamented, two flat bronze rings, probably annular fibulæ; and a fine bronze cruciform brooch, $4\frac{1}{2}$ inches in length and $2\frac{1}{2}$ inches in width. At the waist was a collection, including two bronze square-headed fibulæ, almost identical in character, measuring $5\frac{1}{2}$ inches by $3\frac{3}{4}$ inches each; a pair of chatelains or girdle-hangers in bronze, two pairs of bronze clasps, evidently belonging to a belt, and a ring-brooch. The last named is made from the corona or ring of bone at the base of the antler of a red deer, the acus or pin being of iron. In an adjoining grave containing a male skeleton, a small saw, a knife, spear, and ring—all of iron—were found.

Report of the Committee to Explore the Lake Village at Glastonbury.—The area explored during the season was situated at the north-west corner of the village lying to the east and south of the piece of ground examined in 1905. During the digging another dwelling site was discovered, bringing the total up to eighty-three. The number and variety of the finds were well up to the average, and the structural discoveries were of exceptional interest and importance. Mr. Clement Reid examined and reported upon some botanical specimens sent to him.

Report of the Committee to conduct Explorations with the object of ascertaining the Age of Stone Circles.—Excavations were conducted by Mr. H. St. George Gray at the circle known as the "Stripple Stones," near Blisland, Cornwall. The results as far as finds were concerned were disappointing, but the total absence of metal was striking. The circle appears to have been for occasional and not prolonged use. It may be assumed that the date of the circle is not earlier than late Neolithic times nor later than the early Bronze Age. Drawings and plans were also made of the Stripple Stones and the Leaze Circle.

Report of the Committee to co-operate with Local Committees in Excavations on Roman Sites in Britain.—The committee assisted special researches on the following sites:—Caerwent. Melandra Castle, Newstead near Melrose, and Silchester.

Dr. E. CARTAILHAC.—*Découverte Archéologique*. [MAN.]

T. ASHBY, Junr., D.Litt.—*Excavations in the Roman Forum*.—Among the most striking discoveries in the recent Forum Excavations have been those of the open central area (the Forum proper) and the comitium. On the boundary between the two a black marble pavement has been found—the representative of the *lapis niger* in the Imperial Age—and below traces of many different periods, which further excavation may elucidate, though partially successful attempts at their interpretation have already been made. They must be connected with the rostra of the period of the kings of the Republic, while the rostra of Caesar are situated at the north-west end of the Forum, it being he who was responsible for the change of orientation which took place.

In the open area in the centre the base of the equestrian statue of Domitian, the lacus Curtius and an inscription, which perhaps leads to the determination of the site of the tribunal prætorium were found, while the exact spot where Caesar's body was burnt has been laid bare.

R. C. BOSANQUET, M.A., F.S.A.—*Excavations at Sparta in 1906*.—The work of the British School at Sparta in 1906 has been to survey the site and investigate the Romano-Byzantine fortress. Parts of the Hellenic town-wall have been discovered and traced, and general conclusions have been formed as to the extent and disposition of the town at different periods.

The sanctuary of Artemis Orthia has been examined and the stratification of a "geometric" and a "Corinthian" layer determined. Ivories, lead figurines, and grotesque clay masks have been found, the last affording evidence as to naturalism in archaic Spartan art.

The later Hellenic period is a blank; in Roman times there was a further development of the cult, and numerous votive inscriptions recording musical and athletic victories of Spartan boys in the second century A.D. have been found. In the third century A.D. a theatre-like building was constructed in the temenos the proscenium of which was the front of the temple. [Ann. Brit. School at Athens.]

D. G. HOGARTH, M.A., F.S.A.—*On the Primitive Artemisia of Ephesus and their contents*. [To be published by the British Museum.]

PROFESSOR W. M. FLINDERS PETRIE, F.R.S.—*The Hyksos, and other Work of the British School of Archaeology in Egypt*.—[See MAN, 1906, 75.]

Report of the Committee to conduct Archaeological and Ethnological Researches in Crete.—No fresh excavations were conducted at Knossos, but a considerable amount of detailed work was done. Work was also continued at Palaikastro. Mr. C. H. Hawes carried out anthropometric investigations on a large number of crania, but his results are not yet ready for publication.

MAJOR P. MOLESWORTH SYKES, C.M.G.—*Exhibit of Bronze Implements and Weapons from Persia*.

CANON GREENWELL.—*Note on Major Sykes' Collection*. [Journ. Anthr. Inst.]

E. M. ANDREWS.—*Note on the Webster Ruin, Rhodesia*. [MAN, 1906, 88, supra.]

MISCELLANEOUS.

Report of the Committee for the Collection, Preservation, and Systematic Registration of Photographs of Anthropological Interest.—The committee issued a first list of photographs registered, including, among others, a large series of Greek archaeological photographs and of photographs taken in North Africa and of the Rhodesian Ruins.



FIG. 1.—PLAQUE FROM RIOJA.
9½ × 9½ CM.



FIG. 2.—PLAQUE FROM TOLOMBÓN.



FIG. 3.—PLAQUE IN CAMBRIDGE MUSEUM: FROM LIMA.
16 × 14 CM.



FIG. 4.—PLAQUE FROM CATAMARCA.
22 × 14½ CM.

ORIGINAL ARTICLES.

America, South.

With Plate L.

Breton.

Ancient Bronze in South America. *By Miss A. C. Breton.*

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Señor J. B. Ambrosetti has published in Vol. XI. of the *Anales del Museo Nacional de Buenos Aires* a full and interesting account of the ancient bronze objects found in the north-west of Argentina, where there was a remarkable civilisation, apparently of great antiquity.

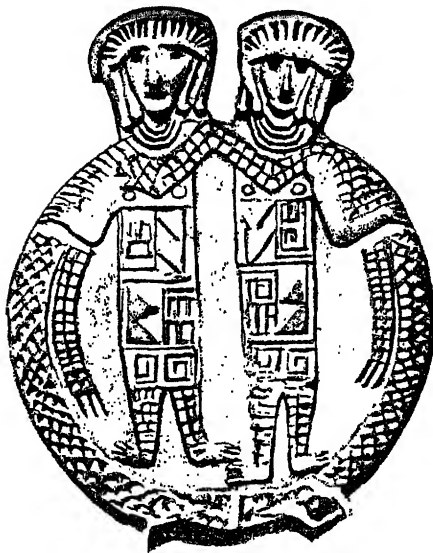


FIG. 1.—PLAQUE FROM CATAMARCA.
9½ × 7½ CM.

This region, which seems to have been a centre of the culture, he calls Calchaqui, from the inhabitants of the valley. According to early Spanish writers, the Calchaqui belonged to an important people, the Diaguites, whose dominion extended over the whole Andine portion of Argentina and included the modern provinces of Salta, Catamarca, La Rioja, and parts of Tucuman and San Juan. It is in these provinces that the fine painted jars and other pottery, the ceremonial bronze axes and the plaques, have been found, and their existence supports Señor Ambrosetti's claim that a pre-Inca civilisation existed there. He says: "The bronze objects have a special character which distinguishes them from those of Peru, and though some of the more common kinds are seen in both regions, they represent primitive forms which are

"found over a great part of the American continent. Commerce and raids between the Calchaqui and Peruvians may account for the similarity of some of the chisels, small axes, and star-shaped clubs, but the pectoral or frontal plaques, bells, gauntlets and discs have the characteristics and symbolism of other Calchaqui productions such as pottery, and there can be no question of exotic origin." There was evidently a much greater development in the working of copper and bronze in this region than in Peru. Comparatively few objects have been found in Peruvian burials, whilst in Argentina a limited exploration has disclosed large numbers.

Mines and Mining.—Over a distance on the map of more than 500 miles, from Atacama and Salta to La Rioja, many remains of ancient workings have been found. The metal was sought not only in the beds of streams, but quarried, and shallow galleries were made. Owing to the numerous lodes it was not necessary to go deep. They probably used, first the native copper, then those ores which were easily fused, such as the green carbonates, but they may have used the sulphides when they had not the others. There are traces [of sulphur in some of the discs.



FIG. 2.—CEREMONIAL AXE.
40 × 39 CM.

Silicate of copper was particularly desired and was found in the district of San Antonio, the ore bearing 12 to 20 per cent. of copper.*

Mounds of rubbish, ruins of furnaces, broken moulds and scoria evidently produced by smelting, are frequent in Anillaco, Catamarca, and the valleys of Yocavil and Andalgalá, the principal centre of ancient Indian metallurgy. Anda or Anta means copper, hence Andes.

Method.—The ore was well crushed and reduced to dust either by the *Maray* (a kind of millstone used on a flat rock) or in the mortars, which are scattered in numbers over the rocks throughout the region. It was then mixed with charcoal, dry llama dung, or *Yareta* (*Azorela madreporica*), and melted in *Guayras* or wind furnaces. Remains of these are found on the mountains of Salta. They were “portable ovens” made of clay, a yard high, 12 inches wide at the bottom, and 18 at the top, and were “full of holes in front, by which the wind entered, with smaller holes at the sides and “back for the smoke to go out. A clay saucer was placed at the foot for the metal “to drop into. This was further refined by another method.”

G. de la Vega describes the same process used in parts of Peru for silver ore: “But as it was necessary to temper the wind as well as the metal (for if the wind

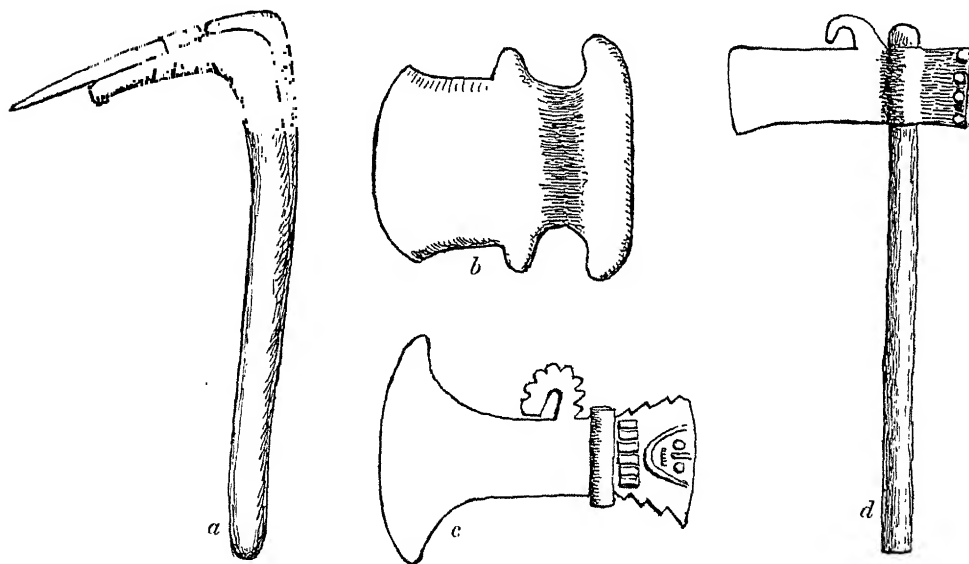


FIG. 3.—(a) ROE FOUND IN A TOMB OF THE PUNA DE JUJUY (BERLIN MUSEUM).
(b) AXE: 10½ CM. LONG, WEIGHT 630 GRAMMES. (c) TOKI: 33 CM. LONG.
(d) TOKI FROM TOMB OF LA PAYA, FOUND WITH ITS WOODEN HANDLE.

“were too strong it burnt up the charcoal and the metal cooled, whilst if too gentle “it was not strong enough to melt it) they went at night to the hills and placed “themselves higher or lower on the slopes according to the wind, choosing a more “or less sheltered position. It was a pretty sight at these times to see eight, ten, “twelve, fifteen thousand little furnaces burning on the heights. In these they made “the first smeltings, and afterwards at home the second and third, with copper blow- “pipes to clear the silver and get rid of the lead.” After the introduction of mercury (in the second year of D. F. de Toledo’s government) the *Guayras* were not used. Processions with images went out to implore a wind, as they do for rain.

Tin has been found in Argentina in Catamarca, and Rioja, south of the basin of Andalgalá. The rock is gneiss and granitic porphyry with veins of compact

* Peruvian copper objects contain from 5 to 10 per cent. of silica.

ferruginous quartz which contain oxide of tin, their width varying from 30 centimetres to 2 metres.

The question whether the mixture of tin with copper was intentional in South American bronze has been settled by analyses made at the Mint in Buenos Aires, and by the assayers of the Banque de France for M. A. de Mortillet after his visit to Bolivia. The latter gives a table of 48 in the *Compte Rendu* of the Congr s pr historique de France, 1905. Eighteen discs have percentages varying from 98.42 of copper and 1.57 tin, to 83.47 copper and 16.53 tin. About half of them contain very small quantities of iron and traces of lead or other metals. Two axes have over 99.0 of copper. Ornaments, such as bracelets, have a larger proportion of tin, perhaps to make them look more like gold. The small quantity of tin in knives and axes (2.10 to 7.38) may have been in order to harden the copper without altering its red colour. Makins' *Manual of Metallurgy* says, "a good proportion is 93.0 of copper to 7.0 of tin for metal intended for the die-press."

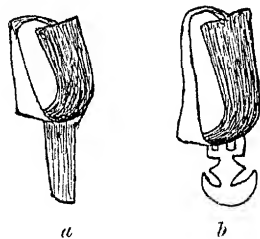


FIG. 4.—DEFENSIVE GAUNTLETS OR ARMLETS. THE PROJECTING WEAPON OF "a" IS 16 CM. LONG.

M. de Mortillet shows that by analysis it is easy to detect forgeries of ancient objects. Forgeries have quite different proportions of metal—more tin, much less copper, a quantity of zinc, and some lead.

Bronze Objects found in North-West Argentina.—In a short notice justice cannot be done to Se or Ambrosetti's careful descriptions and illustrations of the many varieties of objects useful, ornamental, or symbolic. He considers the comparative rarity of copper objects to be due to their destruction owing to the oxidization of the copper. Those found are in a very bad state of preservation. Then for 400 years there has been a constant search for tombs containing metal all over Spanish America. So many copper axes were found on a small hacienda near Mitla in Mexico that the cylinders of a sugar-cane mill were made from them.

Of bronze there are awls large and small, for the Indians worked much in leather, knives shaped as the segment of a disc with cutting edges at the ends, chisels of all sizes, and hoes. Then there are the *Tumis* or T-shaped knives (of the type found over the whole of Western America and still used by Esquimaux women), axes, the curious *Topus* or spoonheaded pins, rings, bangles, needles, and balls for lassoing. Only one bronze star-shaped club has been found, although in stone they are fairly frequent.

The axes called *Tokis*, tokens of command, have a peculiar hook on the top like that of the sceptres. These sceptres or ceremonial axes with dragon-heads usually have bronze handles, the whole cast in one piece (see Fig. 2). The spiky dragon-head is similar to those of eastern Asia with the horn-like protuberance at the end of the upper jaw, seen also in different aspects in Mexico and Central America, and there is the same gradual disappearance of the details, until only one or two distinguishing features are left.

The *Manoplas* or defensive gauntlets (Fig. 4) are remarkable with their outstanding weapons. They are abundant in Tucuman and are characteristic of this region. The large bells are especially numerous in Salta, and are from 15 to 38 centimetres high,

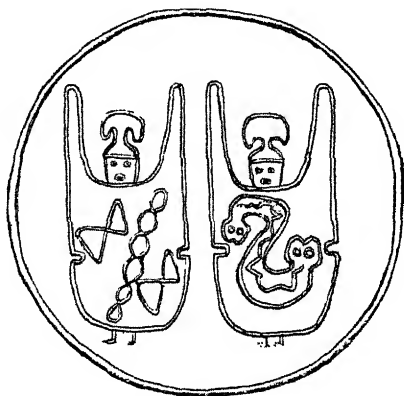


FIG. 5.—BRONZE DISC: DIAM. 0.34 CM.

elliptic in shape. One, 28 centimetres high, is $27 \times 9\frac{1}{2}$ in diameter, and weighs 3 kilos 620 grammes.

The plaques (Plate L. and Fig. 1) are the most interesting of all the finds. They are usually small and thin and seem to have been worn as amulets, a custom still observed by the Indians, who have a profound faith in the power of a medal or little picture of a saint. S. A. Quevedo describes the plaques or *cailles* of Catamarca as "figures on pieces of copper, which they carry about and value highly, and they place them with feathered wands with great ceremonies in their houses, fields, and villages, believing that they ensure prosperity and prevent locusts and other plagues from injuring them." As will be seen from the specimens in the plate, the personage on the plaques appears to be Catequil, the dispenser of rains, who carried a *toki* as symbol of his power and used it to send forth lightning. He made the earth fruitful by means of rain and was the creator of all living. His brother, Piguerao, sometimes accompanied him. The spirals, grecques, and other signs on the plaques are water or rain signs all over western America. Parts of the designs are indistinct, being much worn from long use. They were made on the moulds in which the plaques were cast.

Discs or shields (Figs. 5 and 6) are plentiful, either plain, or with human, animal, or serpent figures in raised outlines. They are from 20 to 34 centimetres in diameter, and one of the largest weighs more than 3 kilos. They are another distinctive feature

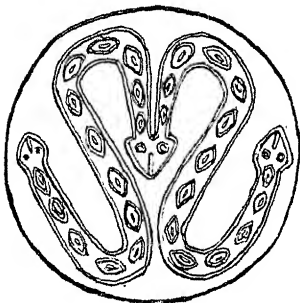


FIG. 6.—BRONZE DISC :
DIAM. $0.33\frac{1}{2}$ CM.

of this "Calchaqui" region, not having been found in Peru or Bolivia, though Montesinos in his *Ancient History of Peru* says that a king of Peru, Hirasca Tilupac or Hua-Achka-Takari-Titu-pak of the Amauta dynasty, long before the Incas, "reorganised his army and invented defensive armour, long pieces of cotton stuff wound many times round the body and with great plates of copper on the breast and back. The lords had them of gold and their retainers of silver." One of the warriors in the relief in the Temple of the Tigers at Chichen Itza, Yucatan, wears front and back shields, and all the followers of the serpent chief in that relief and in the paintings in the same building, wear small round shields (painted grey-green and some with a

Maltese cross in relief) on their backs. These shields may have been of bronze, as a bronze disc or shield has been found. Round shields worn in front are attributes of the "gods" of the Huichol Indians in Mexico.

Small gold or copper discs were worn by the Indians met by Sir W. Raleigh on the Orinoco, and are frequent in the paintings and reliefs at Chichen. A mummy wearing one was found in Jujuy.

The most curious of the discs figured by Señor Ambrosetti are those with a pair of human figures behind the great shields, which are also seen in the cave-painting of Carahuasi. The plaque in the Cambridge Museum was bought by Baron von Hügel in a London shop in 1884, and was said to have come from Lima, perhaps brought there by an explorer.

A. C. BRETON.

Polynesia : Sikaiana.

Woodford.

Some account of Sikaiana or Stewart's Island in the British Solomon Islands Protectorate. By Charles M. Woodford, Resident Commissioner Solomon Islands, Local Correspondent of the Anthropological Institute. 103

The island or islands known as Sikaiana or Stewart's Island or Islands are a group of four small low islands upon a coral reef, semi-lunar in shape, surrounding a lagoon which may be about six miles in length from east to west, about two miles

from north to south and about sixteen miles in circumference. They are situated about ninety miles to the north-north-eastward of the island of Ulawa, and the position of the principal island, Sikaiana, is about 8 deg. 22 min. 30 sec. S. Lat. and 162 deg. 44 min. E. Long.

They were discovered by Captain Hunter in 1791 and were frequently visited, during the last century, by whalers and passing sailing vessels on the voyage from Sydney to China.

Captain Cheyne, a *bêche de mer* trader, spent some time with a party ashore at Sikaiana in 1847, and has left an account of his visit and a vocabulary of the language in his book, *Description of the Islands of the Western Pacific*, published in London in 1852, but I have at present no copy to which to refer.

In 1851 Benjamin Boyd, in the yacht *Wanderer*, visited the group, and an account of his visit is given in *The Last Cruise of the Wanderer*, Sydney, N.D.

In October 1858 the Austrian frigate *Novara* visited the island and found a white man named Davis, who had been landed from a sandal wood trader, living with the natives.

From then to the present time the islands have been regularly visited by trading vessels from the Solomon Islands.

In 1891 the British flag was hoisted by Captain Pollard of H.M.S. *Wallaroo*, and from that time the islands have formed part of the British Solomon Islands Protectorate.

At the time of the discovery the land above water consisted of five small islands, named respectively, Sikaiana, under which name the whole group is now generally included, Faole, Matuiloto, Matuavi, and Barena. The last has since been washed away by the sea, some stones upon the reef alone marking the site of its previous position.

The most important island, Sikaiana, is about a mile and a quarter in length and perhaps three-quarters of a mile in width, and is the permanent place of residence of the whole population, the other islands being inhabited only temporarily for the purposes of collecting the coco-nuts or for fishing.

The population, according to Cheyne, in 1847 consisted of forty-eight men, seventy-three women, and fifty children; a total of 171.

At the present time it is estimated at about 250, and is believed to be slowly increasing.

The natives are almost pure Polynesians but with a slight admixture of the Micronesian element. This is quite unmistakable in cases where the cross has not occurred more than two or three generations ago and will be referred to later.

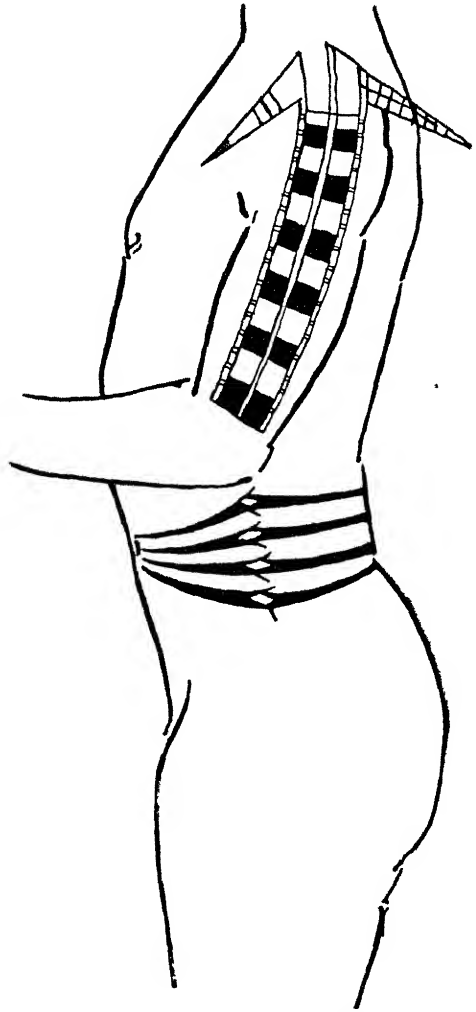


FIG. 1.—MAN OF SIKAIANA.

Through the kindness of Mr. Svensen, of Cavutu in this Protectorate, an opportunity was given me to visit Sikaiana in his vessel in May, 1906. The results of my visit are embodied in the following notes.

From a most intelligent and interesting native named Larrio, whom I found to be a perfect mine of native tradition, I elicited, during the course of a night and day, the following information.

The names of the ruling chiefs of Sikaiana in a backward series are as follows :—Semalu, the present chief ; Saie ; Tudea, father of Semalu ; Apussi ; Pasauru ; Tesinu ; Mahuna ; Poamu ; Nahinahi ; Teava ; Magia ; Aniti ; Amono ; Pesinu ; Seulu ; Luahiti ; Ouwea ; Maiakisoa ; Alima ; Salau.

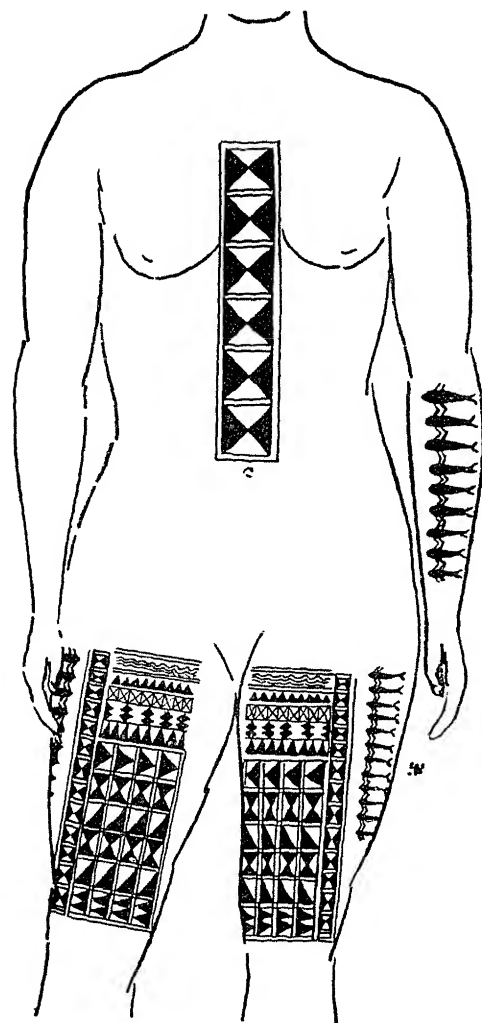


FIG. 2.—WOMAN OF SIKAIANA.

My informant was not able to go farther back into history. During the reign of Alima, which he estimates at about nine "lives" or generations ago, a large double canoe named "Telualua" arrived from Samoa. The canoe left, but a native of Samoa, named Levon, remained behind at Sikaiana. During the life of the same chief Alima a double canoe arrived from Tonga and anchored outside the reef on the north-east side. Alima sent a small canoe off to them with food. This food, which consisted of almond cakes wrapped in leaves, was given to every man in the Tongan canoe with one exception. The Tongan who had not received food killed one of the Sikaiana men named Kaiea with a club, whereupon the rest of the Sikaiana people in the small canoe fled to the shore. The Tongans then landed and cooked and ate the body of Kaiea. Nothing more is related of this party of Tongans.

Shortly afterwards, during the lifetime of the same chief Alima, another canoe, a double canoe, called "Fuavakalua," arrived from Tonga. The chief in command of this canoe was named Waioma, and he is said to have been accompanied by a crew of one hundred men. They landed at Sikaiana and the Sikaiana people supplied them with food against

the advice of Levon, the Samoan previously mentioned.

Among the Tongans was a man whom Levon had previously met in Samoa and knew to be a bad character, and Levon probably with the view to obviating future trouble killed him. A conflict then took place between the Tongans and the natives of Sikaiana. A Sikaiana native, named Letaka, is said to have performed prodigies of valour. He is related to have seized the branch of a large tree and to have killed eight Tongans with it. He had felled Waioma and was killing him when he was struck from behind and killed. Eventually the Tongans were victorious and most of

the Sikaianans slain. After remaining some time at Sikaiana the Tongans left, taking with them Semalu, the son of Alima the chief, and many girls of Sikaiana.

From Sikaiana the Tongans went to Taumáko, one of the islands of the Duff group, where they were at first well received, but the natives having heard from Semalu an account of the occurrences at Sikaiana fell upon them with bows and arrows and exterminated the whole party. Descendants of Sikaiana girls taken to Taumako by the Tongans are said to be still living there.

About the same time Wandeti, a native of Kuria, in the Gilbert Group, went adrift in a canoe with his three sons and arrived at Sikaiana. Wandeti and two of his sons were murdered by the Sikaiana people, but the third, a boy named Kaitepu, was spared.

Levou, the Samoan referred to previously, had a son named Kaidakita by a Sikaiana woman. Kaidakita's daughter was married to Kaitepu, the boy whose life was spared when the other Kuria natives were killed.

Kaitepu was the father of Tui-ou.

Tui-ou was the father of Hunakina.

Hunakina was the father of Talaloa.

Talaloa was the father of Te-ai.

Te-ai was the father of Kilatu.

Kilatu was the father of Larrio, who was my informant.

Now, this Kaidakita, the son of Levou, was a great navigator, and made many voyages from Sikaiana in an outrigger canoe. It was especially impressed upon me that Kaidakita's canoe was an outrigger canoe and not a double canoe. His adventures read like a new Odyssey. He is related to have gone from Sikaiana to Mala, and from thence to Gao, on Ysabel, and thence to Laina, a place which I cannot identify, unless it can be the place marked on the chart as "Lina Id," near the south-west end of Choiseul.

At Laina he had an adventure with the king, Sebaluana, who tried to break up his canoe. He had obtained permission from Sebaluana to repair this canoe, but when it was finished Sebaluana wanted Kaidakita's axe, and because he would not give it up he broke up the canoe. Then Kaidakita made a new canoe of "voia" wood, which is said to be a nut-bearing tree. Another king, by name Saluana, broke this. He then went to a third king, Vanakula, who allowed him to repair it. He then sailed to Leueneua, Lord Howe's Group, and thence returned safe to Sikaiana.

He made other voyages from Sikaiana, and is said to have visited Taumáko (Duff Group), Tucopia, Nupani (Swallow Group), Nukulouu (?) and Tinakula, which was correctly described as a fire island.

He also visited an island named Fennahala (the land of the Paudanus tree). This island is said to have been an island without sandy beaches and to have been inhabited only by women. The women were said to conceive with the assistance of the banana fruit, and all male children were killed at birth.

My informant, Larrio, could not identify the island of Fennahala, but said it lay somewhere in the direction of the Solomons.

Now, it is curious that a tradition of an island inhabited only by women has lingered on until quite recently, the island with which the tradition has been connected being Rennell Island, an island inhabited by pure Polynesians.

Only about ten years ago an expedition was fitted out in the United States to take possession of this Adamless Eden, and the project was only abandoned when it was found that the island of Rennell had been placed under British protection.

In spite of this an account appeared about five years ago in an American paper in which an altogether imaginary story was given of the establishment of the

American colony on the island in question, with the portrait of a young man in a becoming uniform, who was said to be the ruler of the community.

It is a curious fact that on the occasion of my recent visit to Rennell Island, where I communicated four times with the natives, on two of these occasions I saw women only. I account for it by the supposition that the women devote the most of their time to fishing while the men may attend to the gardens.

As to more recent arrivals of natives from other islands at Sikaiana, Larrio informed me that about thirty to forty years ago thirty natives of the island of Kuria in the Gilbert Group were landed at Sikaiana by a certain Captain Davis, master of an American whaler, name unknown, who had picked them up in their canoes at sea after they had been driven out of Kuria by Paideke, father of Timbenuku, the king of Apamama, when he devastated that island.

The devastation of the islands of Kuria and Aranuku by the king of Apamama is a matter of recent history and, I regret to say, was engineered by the master of a Sydney trading vessel whose name I withhold.*

About the same time a boat with eleven natives arrived at Sikaiana from the island of Mangarewa, in the Paumotu or Low Archipelago. They are said to have left their island in consequence of differences with the missionaries and had intended to make for Fiji, but they sighted no land and sailed on before the south-east trade wind until they reached Sikaiana. The distance covered must have been about 3,700 miles.

After remaining some time at Sikaiana eight of them left in their own boat and reached the island of Ulawa in the Solomons, where they were all murdered. The three remaining are said to have left Sikaiana in a whaling ship.

Larrio also told me that his people knew of the two small islands of Anuda and Fataka, situated to the north-east of Tucopia, the former inhabited by Polynesians, the latter uninhabited, but both at present included in the British Solomon Islands Protectorate.

He referred to Fataka, or as he probably more correctly designated it, Fatutaka, as a well-known breeding place for frigate birds.

The natives of Sikaiana are a tall race, and resemble the Samoans or Tongans, but I noticed a few men of unmistakable Micronesian type, and upon inquiry I was told that they were the descendants of the Kuria refugees, who arrived rather more than a generation ago in the American whaler. The Gilbert Island type was quite unmistakable, viz., long straight hair, high cheek bones, eyes looking down their cheeks, and generally sullen expression.

Larrio informed me that on Sikaiana there still existed some old stone fortifications, and said that they were built under the direction of the Samoan native Levou, mentioned above, as a defence against the Tongans. I had left the island before I heard about them so that I must defer a description of them until a future time.

The dead are either sunk at sea or sent to sea in a canoe. In the latter event they have sometimes returned, and a case is on record that one man was so reluctant to leave his wife that he returned to land three times after having been despatched on his last voyage.

Seventy words in the language of Sikaiana:—

Adze, blade (shell) -	Beniapu.	Belly -	-	Manava.
„ handle -	Tagantoki.	Bird -	-	Manu.
Ashes -	- Uma.	Black -	-	Euli.
Bad -	- Faiego and Faki-	Blood -	-	Toto.
	navina.	Boat -	-	Manou-i.
Banana -	- Huti.	Body -	-	Vuithino.

* I heard of this case when I visited the Gilbert Group in 1884.

Bow	-	-	Vavana.	Moon	-	-	Malama.
Butterfly	-	-	Pepele.	Mosquito	-	-	Namu.
Castor-oil fish*	-	-	Delavena.	Mother	-	-	Tinana.
Child	-	-	Tama likiliki.	Mouth	-	-	Moaisu.
Coco-nut†	-	-	Niu.	Night	-	-	Ubo.
Cold	-	-	Makalili.	Nose	-	-	Gaiusu.
Door	-	-	Totoka.	Pigeon	-	-	Lube.
Ear	-	-	Talina and Tegau.	Rain	-	-	Ua and Waidaha.
Egg	-	-	Wamoa.	Rat	-	-	Kiole.
Face	-	-	Ogaremata.	Red	-	-	Eula.
Father	-	-	Tama.	Road	-	-	Teala. Ala.
Finger	-	-	Motigau.	Root	-	-	Batiaka.
Fire	-	-	Afi.	Sea	-	-	Tahi.
Fish	-	-	Ika.	Skin	-	-	Kili.
Flesh	-	-	Io.	Smoke	-	-	Ou.
Fly	-	-	Lano.	Soft	-	-	Maluhua.
Flying fox	-	-	Beka.	Spear	-	-	Tao.
Fowl	-	-	Moa.	Spittle	-	-	Savale.
Fruit	-	-	Kolu.	Star	-	-	Vetu.
Good	-	-	Lavi.	Sun	-	-	La-a.
Hair	-	-	Ulu.	Sweet	-	-	Malanu.
Hand	-	-	Lima.	Tattooing instru-	-	-	Matau'u.
Hard	-	-	Makadou.	ments.‡			
Head	-	-	Posoulu.	Tongue	-	-	Alelo.
Hot	-	-	Vevela.	Tooth	-	-	Niho.
House	-	-	Vale.	Tree	-	-	Cau.§
Large	-	-	Maniu.	Water	-	-	Wai.
Leaf	-	-	Delau.	White	-	-	Ema.
Little	-	-	Likiliki.	Wing	-	-	Pala.
Louse	-	-	Kutu.	Woman	-	-	Fafini.
Man	-	-	Tama.	Yellow	-	-	Efelo.
Mat	-	-	Vasa.	It has gone	-	-	e lau.

Numerals.

1. Tasi.	30. Tolunahui.
2. Lua.	40. Fanahui.
3. Tolu.	50. Limanahui.
4. Fa.	60. Ononahui.
5. Lima.	70. Vitunahui.
6. Ono.	80. Walunahui.
7. Vitu.	90. Sivonahui.
8. Walu.	100. Katoa.
9. Sivo.	200. Lua katoa.
10. Kato and Sehui.	1000. Mano.
20. Luahui.	10000. Heafi.

CHARLES M. WOODFORD.

* A fish, from 6 feet to 9 feet in length, caught at a depth of 200 fathoms. Another smaller fish, called *Palu*, is caught at a depth of 50 fathoms.

† Coco-nut toddy used to be formerly made for drinking, but in consequence of its intoxicating properties the use of it has been abandoned except for boiling down into molasses.

‡ The tree *Calophyllum inophyllum*, from the charred nuts of which the colour for tattooing is made, is called *Hetau*. The tree called in Fiji *Dawa*, is here *Tawa*.

§ Pointed with bone from the wings of the frigate-bird.

Migrations.

Petrie.

Migrations; *being an Abstract of the Seventh Annual Huxley Memorial Lecture of the Anthropological Institute, delivered on November 1st, 1906, by Professor W. M. Flinders Petrie, D.C.L., F.R.S.*

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In order really to understand the meaning of the physical differences in man it is needful to study them in cases where the similarity or difference of race is known historically. The anthropological record of man in ancient authors has not yet been fully utilised, nor sufficiently recognised as the basis for intelligent treatment of the present facts.

Migration is common to animals and men, both seasonably fluctuating and permanent, and mixture by migration is perhaps more active now than ever before. The peaceful migration into England amounts to two-tenths from other parts of the kingdom, and in London one-tenth more from abroad. But this is mainly in the upper classes, and scarcely touches the agriculturalist. The product of such mixture is fixed by four conditions: (1) plasticity of race; (2) environment; (3) amount of mixture; (4) time.

To follow the changes in one land, the 10,000 years of civilisation in Egypt is the best example. We can there trace thirteen changes in the population, by referring to the history, supported by variation in the skull measurements. The methods of studying the skull measures is treated in a separate appendix, in which the curves of variation are given for five dimensions in each period. The principal stock of the population of prehistoric Egypt was certainly the same as the Algerian and Amorite, which lay on either side of the land.

To follow the changes and movements of separate peoples, the migrations of European races from Augustus to Charles the Great are followed in a series of twenty maps, each showing the various positions and lines of march of one race. Further, the character of the movement of each period is shown by eight maps, one for each century, with all the lines of motion placed together. Hitherto maps have dealt with the distribution at one date, and the whole movements of each people apart have not been laid out. The races here mapped are Frank, Alamann, Saxon, Dane, Longobard, Goth, Gepid, Herul, Burgund, Sueve, Vandal, Alan, Iazyg, Slovane, Hun, Avar, Bulgar, Uigur, Turk, and Arab.

The general conclusion from the best historical cases of race movement is that a people become adapted to their environment in about 1,000 years, even where there is very little mixture to cause changes. Should it be true that such a rate of change be at all approached the variations of skull and of colour found in Europe belong to locality more than to ancestry.

The material for studying man's history may be classified thus: (1) Bony structure; (2) Colour; (3) Physiognomy; (4) Language; (5) Culture; (6) History. And the last is certainly the key to show what result should be drawn from the other five classes.

Lastly, migrations are the inevitable means of supplanting the less capable races by the more capable, as in all the past course of organic life. Every bar to the free levelling by peaceful migration, such as exclusion laws, is a confession of weakness, and shows that a convulsive migration will occur so soon as the pressure becomes strong enough. The only way to save a country from immigration is to increase the capabilities of its inhabitants by thorough weeding, so that other races cannot get a footing by competition or by force. The ideals of the present time—equality of wages, maintenance of the incapable by the capable, equal opportunities of life for children of bad stock as well as good stock, and exclusion of more economical labour, are the surest means of national extinction. The greatest of all problems to a true statesman would be to weed as thoroughly and remorselessly as Nature does it, with the minimum of disturbance and pain.

REVIEWS.

Religions.

Clodd, Giles, Harrison, Picton.

Religions Ancient and Modern: Animism. By Edward Clodd. Pp. 100.*Religions of Ancient China.* By Professor Herbert A. Giles, LL.D. Pp. 70.*Religion of Ancient Greece.* By Jane Harrison, LL.D. Pp. 66.*Pantheism.* By James Allanson Picton. Pp. 96.

London: Constable, 1905. 17·5 × 12 cm. Price 1s. each.

The series of small books entitled *Religions Ancient and Modern*, published by Messrs. Constable, should meet with a good reception both from the general reader and from the more serious student alike. At the present time, when the word *Anthropology* in its full sense embraces a sphere so vast that it is impossible for one individual to acquire a thorough knowledge of more than a few of its many branches, he is very largely dependent on the works of other specialists for a general survey of those departments which he has not time to study to the full himself. It is, nevertheless, almost impossible to confine oneself to the study of a single branch of anthropology to the complete exclusion of the rest; all are closely connected, and one sheds much valuable light upon another. The religion of a people is always of the greatest importance, since it is the expression of the theory formed by that people of man's position relative to the rest of the seen and unseen world, and forms the basis of a very large part of their ethnography. This being so, the value to the student of a series of this nature, of which each volume is the work of a recognised expert, is at once apparent; while, as far as the general reader is concerned, its importance is equally obvious; no one will deny the educational value of the study of religions, and the present series, which gives simply and shortly the main outlines and spirit of each, renders that study a far more easy matter.

The present notice deals with four of this series, viz., *Animism*, *The Religions of Ancient China*, *The Religion of Ancient Greece*, and *Pantheism*. Each volume is of the nature of an essay, giving a concise and lucid survey of the main characteristics of each religion, and excludes minute details. Should the reader wish to study the latter he will find the necessary literature given him in the short bibliographies appended to each book.

The subject of *Animism* has been entrusted to Mr. Clodd, and it is quite safe in his hands. He takes the line indicated by Hobbes, that "The feare of things invisible is the natural Seed of Religion," and finds the germ of primitive animism already present in the lower animals. He argues that "The doctrine of Evolution has no 'favoured nation' clause for man. It admits no break in the psychological chain which links him to the lowest life forms, be these plant or animal. It finds no arrest of continuity between the bark of the dog and the orations of Demosthenes, or between the pulsations of an amoeba and the ecstasies of a saint." He traces the progress of animism from the stage where things are regarded as living, "because of their own proper powers, or because they are self-power," to the stage where the existence of an indwelling spirit, apart from the body, is believed, a doctrine which is probably derived from dreams. Worship of the powers of nature follows as a matter of course, and the importance of animism as, at least, an element in all religions is enforced. As regards the last point the author very truly remarks, "In structure and inherited tendencies each of us is hundreds of years old, but the civilised part of us is recent." A peculiar feature of this excellent little book is the implicit tribute it bears to Professor Tylor; it shows in a very striking manner how little, even yet, can be added to his great work on *Primitive Culture*.

For *The Religions of Ancient China* we are indebted to Professor Giles, who has succeeded in compressing a very great deal of information into the short space

at his disposal. Here the earliest-known form of religion was a simple monotheism, with a belief in rewards for the good and punishment for the wicked in this life, but without any idea of a devil or a hell. Spirits, however, were recognised, and gradually other minor deities were called into existence. Ancestor worship had been practised from the earliest ages, and soon assumed great importance. With Confucius came a change, "The sage's attitude of mind towards religion was one of a benevolent agnosticism, as summed up in his famous utterance, *Respect the spirits, but keep them at a distance.*" At the same time he recognised their existence, and did not refuse to take part in sacrifices. Further modifications were introduced by Lao Tzii, who "harped upon a doctrine of inaction, by virtue of which all things were to be accomplished." The Materialists are also discussed, and the book concludes with a short sketch of Buddhism, Islam, Christianity, and Judaism in China.

Miss Harrison deals with *The Religion of Ancient Greece*, and makes a distinct point in complaining that "Three disabilities, then, have atrophied and well-nigh paralyzed the study of Greek religion. First, instead of studying religion as a whole we have studied only one part, Mythology. Second, even Mythology was not studied rationally as a whole, but in scraps to explain 'allusions.' Third, such Mythology as was studied was seen distorted through the medium of Alexandrian and Roman literature." Furthermore, the author recognises to the full the enormous part the poets played in forming the national pantheon, for the latter was more a literary creation than anything else.

From a belief in undifferentiated "gods" in prehistoric times, together with hero-worship and the blood-curse, the change is traced to the immigrant "Olympian" pantheon, to which were admitted, nevertheless, the older deities, Hera, Poseidon, "Aphrodite, etc." "Zeus, the sky god, with all the heavy fatherhood of Wuotan, is a northerner, though very early he blended with the local mountain oak and thunder gods of the Pelasgian population. Hera is indigenous, Pelasgian; originally she had no connection with Zeus." The distinction between the newer and older gods and their respective rituals is well traced, and also the re-emergence of the older religion in the seventh and sixth centuries. The oriental influences in Greek religion are also distinguished, and a very good account is given of the "mysteries," Dionysiac and Orphic.

The remaining volume on *Pantheism*, by J. Allanson Picton, in some ways possesses the greatest "living" interest of the four, in so far as Pantheism is, in its true form, the most modern product of human psychology, and that, too, in Europe, where we boast is the seat of the highest form of civilisation. Pantheism bears a remarkable relation to religious evolution, it stands at the top of the scale of which the lowest note is animism, but it is implicit even there. Many religions at various periods have exhibited tendencies towards a modified form of Pantheism, but the first expression of the doctrine in its entirety came from Spinoza.

Its distinguishing characteristic is that it is "comparatively free from any limits of period, climate, or race. For while what we roughly call Egyptian religion, the Vedic religion, the Greek religion, Buddhism, and others of temporary fame have been necessarily local and temporary, Pantheism has been for the most part a dimly-discerned background, an esoteric significance of many or all religions, rather than a 'denomination' by itself." The author is very much to be congratulated on this capital little work, which is certainly one of the best in the series.

Finally, a word of thanks should be offered to the publishers for their enterprise in issuing so useful and well-arranged a series of books.

T. A. J.

Further India: Languages.

Schmidt.

1. *Grundzüge einer Lautlehre der Khasi-Sprache in ihren Beziehungen zu denjenigen der Mon-Khmer-Sprachen.* Mit einem Anhang: Die Palaung-Wa- und Riang-Sprachen des Mittleren Salwin. Von P. W. Schmidt, S.V.D. [Aus den Abhandlungen der Kgl. Bayer. Akademie der Wissenschaft I. Bl., XXII. Bd., 3 Abtl.] 136 pp. München, 1904. Verlag der Akademie. Price 4 marks. 106

2. *Grundzüge einer Lautlehre der Mon-Khmer-Sprachen.* Von P. W. Schmidt, S.V.D. [Denkschriften der Kaiserlichen Akademie der Wissenschaften in Wien. Philos.-hist. Kl., Bd. LI.] 234 pp. Wien, 1905, Gerold. Price 13 marks.

P. W. Schmidt has set himself the task of investigating the languages which are spoken in the countries around the Bay of Bengal, including with them the Khasi, the languages of the Munda-Kolli districts of Bengal, and the dialects of the Malayan Peninsula and Nicobar Islands. With part of the region he dealt in a previous treatise, "die Sprachen der Sakei und Semaung auf Malacca und ihr Verhältnis zu den Mon-Khmer-Sprachen." This was reviewed in MAN for 1902, No. 47. The first of the two works now noticed aims at establishing the relations of the Khasi to the Mon-Khmer group of languages, but has also the practical purpose of settling the orthography of the language.

The Khasi language is spoken by the inhabitants of the Khasi and Jaintia hills, round about Shillong, the seat of Government in Assam. With its five dialects of Cherrapunji, Lynggam, Synteng, Pnar, and Wār, the Khasi has long been regarded as one of the most difficult languages to assign to any of the various linguistic groups in that region of many tongues. Logan, so long ago as 1853, with the imperfect material for comparison which was then available, connected the Khasi with the Munda-Kolli languages on the west and the Mon-Khmer on the east and south-east, whilst E. Kuhn has established its non-relationship to the languages of the Tibeto-Burman group. In his preface, P. Schmidt traverses the erroneous statements made by other writers as to word formation in Khasi. Hovelacque and Avery, for instance, state that words are formed by suffixes, though their so-called examples plainly show distinct words. Pryse, the earliest grammarian of Khasi, recognised the monosyllabic character of the language, although this did not appear in the language as printed. He stated that "fully three-fourths of its polysyllabic words are even now capable of being easily resolved into their monosyllabic root words."

It is this analysis of the Khasi into its constituent monosyllables which forms the principal portion of P. Schmidt's treatise. From a very careful classification and comparison of words he deduces the signification of the syllables which appear at the beginning of Khasi words, and shows that these, which to most observers would appear to be unmeaning particles, have yet definite meanings. Thus many words denoting names of relationships, parts of the body, animals, and plants begin with the guttural *k*, sometimes varying to *kh*, *ky*, *khy*, as, e.g., in *ky-pa*, father; *ky-mā*, mother; *khy-mat*, eye; *ky-gat*, leg; *k-loñ*, heart; *k-sain*, insect; *k-tai*, a kind of bamboo; *kh-wak*, bat; *k-wai*, betel-nut. This prefix being taken as indicative of connection with a living thing, or a part of it, has the meaning confirmed by comparison with words which appear with or without the prefix, as e.g., *tuñ*, stinking *k-tuñ*, a stinking fish; *poh*, interior; *ky-poh*, stomach, heart, belly; *suit*, to make a libation; *k-suid*, ghost or demon. The same guttural is also found as the pronoun of the third person singular, *ka*, and in the grammar is used as a kind of article.

This analysis of words is carried out in great detail, and is important not only because of the results here obtained with regard to the Khasi, but also because of the possible results of a similar analysis of other languages of South-eastern Asia.

In Malay the appearance of words of related meaning with identical initial syllables has been remarked by Maxwell, as, *e.g.*, *bu-lan*, moon; *bu-lat*, round; *bu-ah*, fruit, &c. The application of Schmidt's method to this and other languages of the Archipelago would probably lead to some interesting results, and perhaps show a closer relation between the Malayan languages and those of the mainland than is now admitted.

P. W. Schmidt demonstrates the position of the Khasi with regard to the Mon-Khmer languages by means of a long comparative list. In this many of the Khasi words with the prefix removed are shown to be the same as the Mon, Khmer, Bahnar or Stieng. Thus, of words already quoted in this notice the Khasi, *ky-pa*, father is the Khmer *pa*, Khasi *ky-mī* mother, is Mon *mi*, Khmer *mē*, Bahnar *mē*, Stieng *mēi*. But this agreement in word store is not regarded by Schmidt as establishing the Khasi as a member of the Mon-Khmer family. He shows very many differences in phonology, word-building, grammar, and vocabulary, and hence comes to the conclusion that, though related to the Mon-Khmer, the Khasi yet forms a distinct (selbständige) language. The whole of the related languages he arranges thus:—

I. (a) Khasi (Khasi and Jaintia Hills).

(b) Wa-angku, Rieng, Palaung, Danau (basin of the middle Salween River).

(c) Nikobar.

II. Semang, Tembe, Senoi, Sakei (Malay Peninsula).

III. Mon, Khmer, Bahnar, Stieng, Hnei, Suk, Sue, So, Hin, Nah-hang, Anam, (Pegu, Cambodia, Cochin-China), and Bersisi (Malay Peninsula).

With this group he thinks it is also possible to connect the Kolh languages (Santhal, Mundari, Singbhum, and Kurku) in spite of their distance so far west of the Khasi.

A supplement to the first treatise discusses the dialects spoken in the basin of the Middle Salween river, which are regarded as nearly related to the Khasi. These are dealt with in the same way as the Khasi. The phonology is discussed, and comparatives with the Khasi and Mon-Khmer are shown in a table.

P. W. Schmidt's second treatise lays the foundation for an extensive and intimate investigation of the Mon-Khmer languages. He regards these languages from their geographical position, as important links which may connect what he calls the Austronesian (*i.e.*, Indonesian, Melanesian, and Polynesian) languages with those of the Asiatic continent.

The languages analysed are the Mon, Bahnar, Stieng, and Khmer. Other related languages are disregarded, either through lack of sufficient material, or from the presence of a strong foreign element. Words are arranged according to their sounds and their changes and relationships are discussed in great detail. The industry and learning which P. Schmidt has bestowed upon this portion of his work is admirable, and in it he has laid a sure foundation for the proper comparative study of the languages of further India. The two treatises here noted are the most important which have yet been issued in this branch of philology. SIDNEY H. RAY.

England: Ethnology.

Shore.

Origin of the Anglo Saxon Race. By T. W. Shore. London: Elliot Stock, 1906. Pp. vi + 416. 22 x 14 cm. Price 9s.

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This book can be confidently recommended to all interested in the history of the British Isles. It is in the main a study of the customs and laws of the early English in so far as they deal with land-tenure and the rights of succession. With this is included a summary of the history as recorded by many early writers, and an

abstract of such evidence from physical anthropology as had been set forward by Dr. Beddoe.

The author shows that three separate customs of inheritance have prevailed in England from early times: "The succession of the youngest to the whole estate; the succession of the eldest; and the partible custom by which all shared alike, whether sons only, or sons and daughters." These customs Mr. Shore traced to their earlier homes on the continent of Europe, the partible custom to Germany, primogeniture to Scandinavia, junior right to the east of the Elbe. Since in early times the plains east of the Elbe were inhabited for the more part by peoples of Slavonic origin, he concluded that this custom must have arisen among them: such, indeed, was the law of the primary element of organisation in Russia, the village community or *mir*. Finding that in early times the customs of primogeniture and partible succession were prevalent in England among tribal groups of Scandinavian and German origin respectively, he concluded that the custom of junior right must have been introduced to this country by Slavs. As confirmatory evidence he points out that in the countries in which the junior right has most largely survived there is the largest representation of the syllable *mer* as part of place names. The Slavonic peoples most likely to have participated in the invasion of Britain were those living on the Baltic sea-board, of whom the most prominent were the Wends, who were called by the Scandinavians Winthr or Windr.

Hence where a place name occurs with these syllables, as Winterbourne, Winterset, Windsor, Wandsworth and the like, it has been concluded that the Wends took a part in the original settlement.

The study of custom and law is of great importance in investigating the course of migrations in former times; but, like language, custom may be transferred from one race to another, so that when conclusions drawn from their study support the evidence from other sources they have a far higher value than when standing alone. It would seem probable that junior right is a custom likely to arise among a migratory people, among whom the elder sons would most probably have taken a share of the domestic goods and started out to form fresh communities during their father's lifetime.

The evidence from physical anthropology set forward by Mr. Shore in support of his thesis is less satisfactory. He lays stress on the prognathism of certain West Saxon skulls described by Horton-Smith, pointing out that the people of the eastern coast of the Baltic were more prognathous than those further west. But as only three out of twelve West Saxon skulls described exceeded the limits of orthognathism, and but few details exist as to the cranial characters of the Esthonians and other peoples of the eastern Baltic, it is evident that, when the probable error for each group is taken into consideration, the difference from the normal West Saxon type does not exceed the limits of chance variation in a small sample. Similarly, until more material has been collected and investigated the argument that because dark traits frequently occur in areas in these islands in association with supposed Slavonic place names, and that a map of Germany indicating the degree of pigmentation of children shows the presence of a higher degree of brunnetness in the area formerly occupied by Wends than in some, but not all, the surrounding districts, therefore the Wends shared in the invasion of Britain, must be looked on as hypothesis rather than demonstrated proof.

Notwithstanding these difficulties this book demands the careful attention of all students of the Anglo-Saxon race, an attention the more easily given from its eminently readable nature.

F. S.

Physical Anthropology.**Vierordt.**

Anatomische Physiologische und Physicalische Daten und Tabellen, zum Gebrauche für Mediziner. By Dr. Hermann Vierordt. Jena: Gustav Fischer, 1906. Pp. vi + 616. 26 × 18 cm. Price 17.50 marks. **108**

This well-known work, which is now in its third edition, is of as much value to the anthropologist as the physician. It includes the average measurements of the dimensions of all parts of the human frame, collected from the works of the best known continental authors. The details comprise physiological data of great importance with the additional advantage, not always met in works of this kind, that the matter has been brought thoroughly up to date, papers published in the earlier months of this year being referred to both in the text and the references.

Anthropometry is treated with the greatest care so far as Central Europe and the United States are concerned, but it is to be regretted that to some extent the valuable material in all departments of this subject contained in British publications should have escaped the notice of the author despite the wide extent of his enquiries. Such an omission, however, is more detrimental to Continental readers, who derive no information as to the progress of research in England, while the English reader can obtain the German results from this book and has little difficulty in ascertaining from other sources the latest results from his own country. The attention of the Anthropologist might be especially directed to the tables dealing with the hair, the skin, and muscular physiology which receive very full treatment.

If in addition to the average values, information as to the usual range of variation of each character was given in further detail than in the present edition the usefulness of this encyclopædic work would be considerably enhanced. F. S.

Africa, East: Linguistics.**Velten.**

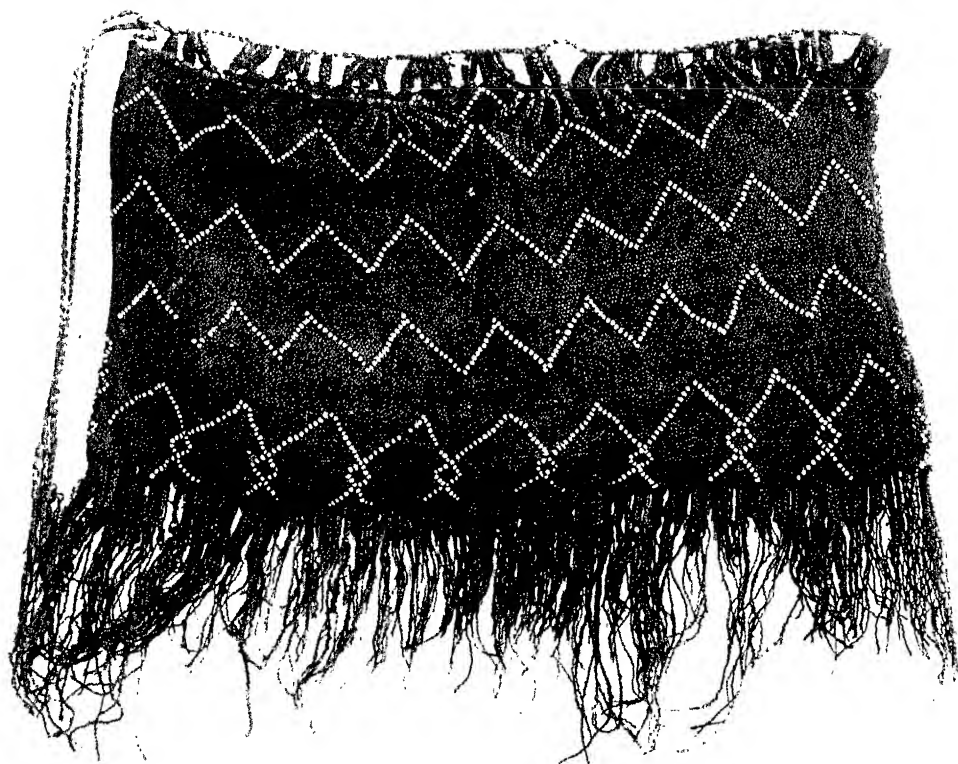
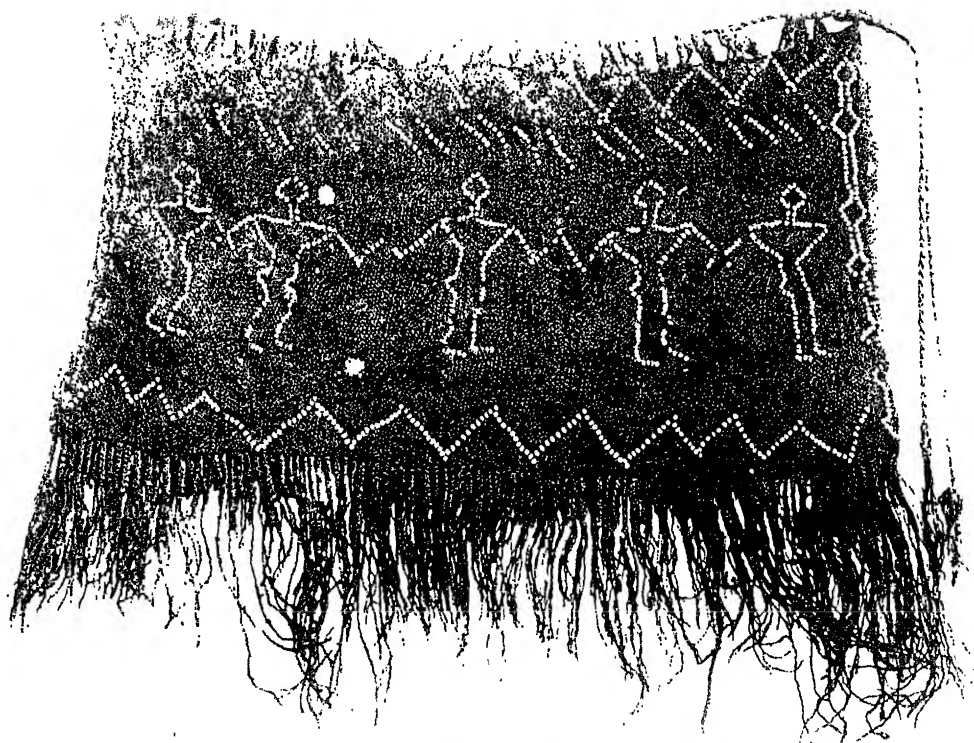
Praktische Suaheli-Grammatik, nebst Wörter-Verzeichnis. Von Professor Dr. C. Velten, Zweite vermehrte Auflage. Berlin: Wilhelm Baensch, 1905. Pp. x + 389. 17 × 13 cm. Price 4 marks. **109**

The second edition of an excellent Swahili grammar, originally published by the Professor of that language at the Berlin Oriental Seminary. The present issue is greatly improved by the addition of exercises, and the careful revision and expansion of rules and examples. The book contains a number of useful dialogues on such subjects as engaging servants and carriers, the purchase of a plantation, a trial for theft, &c., and a fairly comprehensive German-Swahili vocabulary. The spelling has been simplified in some respects, and all words of Arabic origin are marked with an asterisk.—A. W.

Africa, West.**Blyden.**

West Africa before Europe. By C. W. Blyden. London: Phillips, 1905. Pp. iv + 158. 19 × 13 cm. Price 3s. 6d. **110**

This little volume contains four papers delivered in England by Dr. Blyden on various occasions and is of interest to students of African races, inasmuch as it emanates from the pen of an educated West African who, recognising the value of Miss Kingsley's work and that of the African Society founded in her honour, declares her to have been "the greatest African missionary." We have heard of late from Mr. Colquhoun and others of the successful Islamite propaganda amongst the inhabitants of the dark continent, in this booklet Dr. Blyden declares that "Islam is the most effective educational force in Negroland" and proceeds to inform us why the doctrines of Mahomet are more acceptable to the intelligent African than the ethics of Christianity. Another interesting consideration he lays before us is, that equatorial Africa can only be exploited by the African, therefore, says he, "study him and teach him how to make the best of his country." B. P.-B.



BUFFALO HAIR BAG.

PITT RIVERS MUSEUM, OXFORD.

ORIGINAL ARTICLES.

America, North : Ethnography. With Plate M. Bushnell.
The Use of Buffalo Hair by the North American Indians. By **111**
D. I. Bushnell, Junr.

Various writers during the eighteenth century refer to the art of spinning or twisting the hair of the American buffalo (*Bison americanus*) as then practised by the North American Indians, and their subsequent use of the cord in weaving belts, garters, blankets, or other useful and necessary articles. But such material, although at one time so plentiful, has now become excessively rare, and a bag preserved in the Pitt-Rivers Museum at Oxford is probably one of the finest examples existing at the present time.

It is evident that the hair or wool of the buffalo was utilised by the Indians over the greater part of America, from near the Atlantic coast in the south-eastern part of the country, throughout the valley of the Mississippi, and westward to the Rocky Mountains.

The settlers in the western parts of Carolina during the latter part of the seventeenth century sometimes killed buffalo on the eastern side of the mountains; but, according to Lawson, "He [the buffalo] seldom appears amongst the English Inhabitants his chief Haunt being in the Land of Messiasippi, which is for the most part a plain Country; yet I have known some kill'd on the Hilly Part of Cape-Fair-River, they passing the Ledges of the vast Mountains from the said Messiasippi, before they can come near us . . . Of the wild Bull's skin Buff is made. The Indians cut the skins into Quarters for the ease of their transportation, and make Beds to lie on. The[y] spin the Hair into Garters, Girdles, Sashes and the like, it being long and curled and often of a chesnut or red Colour."*

As Lawson here refers to the "Land of Messiasippi" it is interesting to learn that the hair or wool of the buffalo was at that time used by the Illinois Indians. Charlevoix wrote from "Kaskasquias, Oct. 20, 1721 . . . Their women are very neat handed and industrious. They spin the wool of the buffalo, which they make as fine as that of English sheep . . . Of this they manufacture stuffs which are dyed black, yellow, or a deep red."

This reference to dyed hair recalls an entry in the old Sloane Catalogue in the British Museum which reads: "1216. The same [buffalo] hair dyed red and yellow tyed in tufts on a string as an ornament for the Carolina Indians." Unfortunately the specimen no longer exists.

The bag in the Pitt-Rivers Museum is 50 cm. in length and 22 cm. in depth, not including the open band around the top, which is about 2 cm. in width. The fringe along the lower part varies from 10 to 20 cm. in length.

The bag was made in rather an unusual manner. Evidently two strips were first braided; these are each 2.5 cm. in width and in length equal the depth of the bag. The strips served as the ends of the bag, the sides being braided between and attached to them. This should be considered rather as an example of braiding than weaving, as the cords extend diagonally across the surface and consequently it is not possible to distinguish between warp and woof elements. The fringe is formed by plaiting several cords extending from the lower part of the two sides.

The narrow strips at the ends are rather dark and may have been dyed; the sides, however, are formed of the natural brown hair.

The small beads used in decorating the bag are the ordinary opaque white bead of European make, carried by the traders during the early days. The beads were

* John Lawson, *History of Carolina* (London, 1714), p. 115.

† Charlevoix, *Journal of a Voyage to North America* (London, 1761), Vol. II., p. 222.

not attached to the surface, but were strung on the cords before the bag was made. This, according to Adair, was the custom of the Indians in the south-eastern part of the country, for he wrote that, "In the winter season the women gather buffalo's hair, a sort of coarse brown curled wool; and having spun it as fine as they can, and properly doubled it, they put small beads of different colours upon the yarn as they work it; the figures they work in those small webs are generally uniform, but sometimes they diversify them on both sides."*

In Fig. 1 is shown a small section of the bag enlarged to twice the size of the original, while in Fig. 2 is reproduced a drawing of a fragment of charred cloth from a mound in Ohio. This was figured by Professor Holmes as c, Pl. VII., in his paper on "Prehistoric Textile Art."† The form of braiding as represented by this small piece of ancient cloth is exactly the same as that of the Pitt-Rivers bag.

In form and size, though not in weaving, this bag resembles several collected by the writer among the Ojibways, near Mille Lac, in the state of Minnesota. The Ojibway specimens, however, are made of European wool; but they have a similar open band around the top, which, like the Pitt-Rivers bag, could be closed by means of a draw-string passing through the loops. From members of the same tribe, although

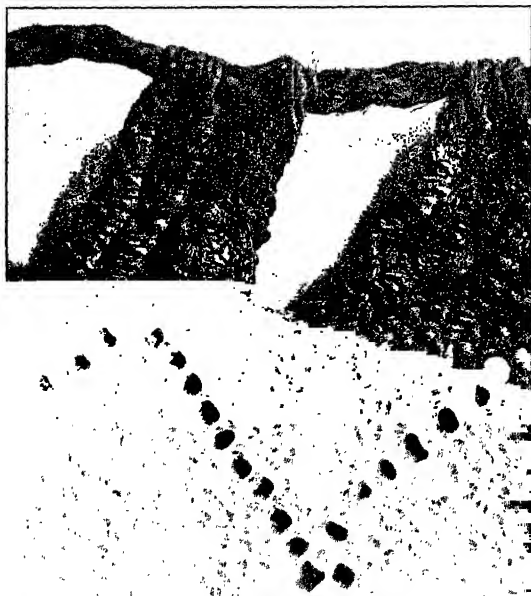


FIG. 1.—PORTION OF THE BAG.

much farther north, the writer obtained a somewhat similar bag made of narrow strips of cedar bark. The pieces of bark were braided diagonally, similar to the cords of the buffalo bag, and there was also an open band at the top; but no running cord as in the case of the others. In this respect it resembles the small Iroquois bag belonging to the Sloane collection in the British Museum.

Unfortunately nothing is known concerning the history of the Pitt-Rivers specimen; there are no records of when or where it was obtained. But it was probably made in some part of the Ohio valley.

As has already been mentioned, the hair or wool of the buffalo was formerly used by the Indians throughout the greater part of America.

Hunter, who had lived for many years among the Osage Indians, wrote, "The hair of the buffalo and other animals is sometimes manufactured into blankets; the hair is first twisted by hand and wound into balls."‡ By the different tribes in the Upper Missouri valley, beyond the Mississippi, the hair was used for an entirely different purpose, for "The Assiniboinis, Rapid Indians, Blackfeet, and Mandans, together with all the other Indians who inhabit a plain country always perform their journies on horseback. . . . They do not often use bridles but guide their horses with halters made of ropes which are manufactured from the hair of the buffaloe, which are very strong and durable."§

* Adair, *History of the North American Indians* (London, 1775), p. 432.

† *Thirteenth Annual Report, Bureau of Ethnology* (Washington, 1896).

‡ J. D. Hunter, *Memoirs of a Captivity* (London, 1824), p. 289.

§ D. W. Harmon, *Journal* (Andover, 1820), p. 336.

In a small geography published during the year 1693* there is an interesting note, probably taken from a Spanish writer, to the effect that "The Riches of Quiviria" consist in their Oxen, whose Flesh is the ordinary Food of the Inhabitants, their "Skins serve them for cloathing, their Hair for Thread, of their Nerves and Sinews " they make Cords and Bow-strings; of their bones " they make Nails and Bodkins; of their Horns " Trumpets; of their Bladders vessels to keep " water in and their Dung when dried serves " for fire."

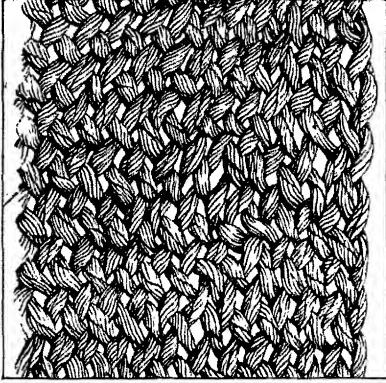


FIG. 2.—FRAGMENT OF CHARRED CLOTH, FROM A MOUND IN OHIO. (Holmes, *Pre-historic Textile Art*, Pl. VII. 13th Rep. *Bur. Ethnol.*)

From these references we learn of the various uses to which the hair or wool was put by the widely separated tribes in America; but comparatively few objects made of it exist at the present day.

The bag in the Pitt-Rivers Museum at Oxford is certainly a very rare and interesting specimen, and I am indebted to Mr. Balfour for the privilege of photographing and examining it.

A similar bag is preserved in the British Museum (Fig. 3); it is, however, much smaller than the Pitt-Rivers specimen, being only 28 cm. in length and 20 cm. in depth. The fringe averages

about 18 cm. in length. This specimen is also made of buffalo hair. Originally the sides were dyed red, but very little colour now remains. Narrow braided bands 3.5 cm. in width, dyed black, serve as the ends; to these the side pieces have been attached. In this respect it is similar to the Pitt-Rivers bag, but, as may be seen in the photograph (Fig. 3), it has no open band around the top, nor has it a running cord by means of which it could have been closed. Two bands similarly braided and dyed red, each having a length of 40 cm. and a width of 6 cm., have been attached to either end of the bag, these were probably joined together and so served as a band over the shoulder.

In addition to the bag the British Museum possesses other examples of this class of work in the form of belts and smaller bands, intended to be worn around the legs or arms. The most important piece is an unusually large belt, measuring—not including the fringe—205 cm. in length and having a width of 9 cm. It is made of buffalo hair, braided as are the bags. With the exception of a narrow black line on either edge, it is formed of the natural brown hair. Evidently the black border was braided after the main portion of the belt had been completed.

All the belts and bands in the British Museum collection are decorated by means of small white beads, which were



FIG. 3.—BUFFALO HAIR BAG IN THE BRITISH MUSEUM.

* Robt. Morden, *Geography Rectified, &c.*, 3rd ed. (London, 1693), p. 586.

strung on the cord before the articles were braided. Unfortunately it is not known when or where these pieces were collected, but all are evidently very old.

It would certainly be very interesting to know if other specimens of this work are preserved in the various collections in Europe, especially if it can be stated definitely where and when they were obtained.

D. I. BUSHNELL, JUNR.

Totemism.

Lang.

Quæstiones Totemicæ: a Reply to M. Van Gennep. By Andrew

Lang.

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In MAN for October (No. 95, p. 149) I promised to reconsider certain points raised by M. Van Gennep when I returned to my books. (I.) As he kindly suggests that he ought to have spoken of the "relative silence," not the "silence" of Mr. Howitt, on "phenomena of the sexual sort," I am happy to accept the emendation. The point at issue, of course, was: Does nescience of the physical facts of procreation exist where children are not regarded as incarnations of spirits (made by the Moon and the Crow, among the Euablayi), or as reincarnations of Alcheringa spirits, as among the Arunta? I had quoted Mr. Howitt for the knowledge of the procreative part played by the male among certain tribes reckoning descent in the female line (*Journ. Anthr. Inst.*, 1882, p. 502; *Native Tribes of South-East Australia*, pp. 283-284). Mr. Howitt was not "silent" on this point, and if he and all other authorities known to me have been "silent" about a south-eastern belief that a birth is the result of the entrance of a spirit into a woman, and about south-eastern nescience of procreation, it seems probable that they are silent because they have nothing to say; because they have not found either the belief or the nescience. However, they can answer for themselves. In the case of many tribes we do not know how native opinion stands on these subjects. I therefore quote a letter from Mrs. Bates, dated Perth, West Australia, August 31, 1906. Mrs. Bates has been zealously studying the little-known tribes of Western Australia in face of various difficulties. She writes:

"About reincarnation my information is vague at present. There is a certain stone near York supposed to be inhabited by the spirits of children, and if a woman goes near this stone she will get one of these children. Sometimes they enter her through the mouth, sometimes through other parts of her body, but so far as I have investigated they did not believe that procreation had anything to do with conception. I cannot yet find whether all the 'winytch' places mentioned in my paper held any spirits of children. There were 'sulky' or 'quiet' spirits in most of these places, but, except the stone near York, which was winytch, I find no other winytch places 'inhabited' by 'children spirits.' These are matters that should have the fullest investigation, but, except for the women at the Reserves, I've not been able to see any southern women, and the memories of those on the reserve are vague at times."

As far as it goes, this evidence seems to show that a belief, and a nescience similar to those of the Arunta, exist in parts of Western Australia, but Mrs. Bates explains the limitation of her knowledge on this point.

(II.) As to Oknanikilla and the Alcheringa spirits which haunt these last resting places of Alcheringa men, where "their bodies died" (Spencer and Gillen, *Native Tribes of Central Australia*, p. 123), M. Van Gennep says that the death of their bodies "is not precisely (*justement*) stated in the legends; on the other hand, "we see the same mythic ancestors go under ground, and come up again further "on, or ascend to heaven." If they ascend to heaven, how do they come to haunt Oknanikilla, and to be reborn from earthly mothers? Do some Arunta souls go to heaven and stay there after all? I hope so! This belief must be a variant of the usual myth. In several cases Alcheringa men do go underground, but reappear at

distant spots. But what is the end of their first advent into life? The reply is given by Messrs. Spencer and Gillen (*op. cit.*, p. 401), "They all went into the "ground, where the Churinga with their associated spirits ever after remained, so "that at the place there is a large and important Oknanikilla of the Ullakupera "totem." The same legend is told of the Alcheringa wild cat men (*op. cit.*, p. 410). Again, "many of the party (Achilpa) died here from *Erkincha*, and a large number of churinga representing them are in the local store-house" (*op. cit.*, p. 413). These very men who died and left their churinga at the Oknanikilla of Udnerringintua had just previously made a subterranean journey. Then they *died*, and went no further. Another party "died where they lay; stones," as usual, "arose to mark "the spot"; their churinga "remained behind," as usual, at the Oknanikilla (*op. cit.*, pp. 414, 415). Another case is given in the last lines of p. 417.

M. Van Gennep says that the fact of the actual death of the Alcheringa ancestors at places where their churinga are left—places called Oknanikilla—"n'est "justement pas dit dans les légendes." I have quoted five passages where the fact is *justement dit dans les légendes* as given to us. M. Van Gennep writes that "till "I am better informed, I think that Spencer and Gillen have interpreted their documents; in any case their passage in *Native Tribes*, p. 123, is only a general "statement, to which I prefer the study of the legends themselves, even in the "arranged shape in which Messrs. Spencer and Gillen give them." I have quoted the arranged shape of the legends, and it is absolutely consistent with the "general statement" of p. 123. How M. Van Gennep failed to discover what is so manifest I cannot explain.

(III.) M. Van Gennep says that Mr. Atkinson attributed prohibitions on intercourse, in their origin, to "instinct" or "innate sentiment." Mr. Atkinson attributed the origin of restrictions on intercourse to "an effort of man's embryonic *intellect*." "Thus early defiant of Nature, the law placed, ethically, for once and for ever, a "distinction between man and every other creature" (*Social Origins and Primal Law*, p. 225). Instinct is the gift of the lower animals; intellect is the distinction of Man (I wish we had more of it!), and Mr. Atkinson asserted, so plainly as apparently to defy misunderstanding, that man's primal law was the child of intellect, and at once differentiated man from "every other creature"; these creatures being "creatures of instinct." The law, like all laws, had its human motive, namely, sexual jealousy. M. Van Gennep writes: "It seems to me that to explain exogamy "by the jealousy of the male, or incest by horror (*avoidance*), is to make an appeal "to instinct and innate sentiment, that is, to explain nothing. . . ." Jealousy is a passion, not an instinct; but to form a law in the interests of jealousy is no more to obey "instinct" than is the passing of a law in the interests of property. "Avoidance" does not, of course, mean "horror." "Avoidance" is, technically, obedience to a customary law, and the brothers and sisters, Mr. Atkinson says, who, under his eyes, practised "avoidance" entertained no "horror" of each other, but the liveliest affection (*Social Origins and Primal Law*, p. 215).

We may practise "avoidance," and we do (if we are moral characters) towards persons for whom we have no "horror," but, on the other hand, a passionate though lawless love. We may practise no "avoidance" as regards persons of whom we have an unspeakable "horror," but who happen to be our lawful husbands or wives (*cf.*, Marion Crawford, *A Lady of Rome*, Macmillan, 1906). Every English-speaking person knows that *l'horreur* is not synonymous with *avoidance*! In the passage last cited Mr. Atkinson speaks of "the seemingly *instinctive* natural affection" of brothers and sisters who are separated by "their strange restraints" of law. If the affection were not only "seemingly" but actually an "instinct" it was checked by law, which was "an effort of the intellect."

(IV.) M. Van Gennep appears to think that Australian tribes were more probably evolved "*par convergence*" than "*par segmentations dichotomiques*." That this was so is the position which I myself defend. But I deem it infinitely more probable that the Arunta, with their confessedly advanced organisation, have lost the names of the earliest converging bodies, the phratries, than that they "perhaps have not yet created" these names. The phratry names are always found in the lowest and most simple, but tend to disappear in the higher and more complex, organisations. It is well known that phratries "in our sense" have vanished among American tribes which once possessed them (*cf.* Frazer, *Totemism*, p. 61, citing Morgan, *Ancient Society*). The "classes" are, by general agreement (if that goes for anything), later than the phratries, and, as they do the phratries' work, and more, the tendency, in Australia, is for the phratry names to be forgotten. Therefore, the opinion that the Arunta, with eight classes, "may perhaps not yet have created phratries" appears "singular."

(V.) As to the correct or erroneous nature of my own opinion about "the conceptionist theory of Australian totemism," no doubt the truth will come out in the course of time and of discussion. *Securus judicat orbis terrarum*.

Moved by the cavalier usage which M. Van Gennep has bestowed on Mr. Atkinson's work, I have again read all through it. I see nothing which can justify the statement that Mr. Atkinson found the origin of marriage prohibitions in "instinct" or "innate" sentiment. He represents what we call incestuous unions as originally prevalent in a brutal and semi-brutal stage. No "instinct" prohibited them. Prohibitions were successively introduced, he says, in obedience to "ideas" (p. 212), to "intelligence" (p. 228), to "intelligent acceptance by the intruding junior of the sole right of the senior" (p. 235). To meet each new situation there "was inevitably the continuous evolution of law" (p. 248). On Mr. Atkinson's theory, each stage of law, except that prohibiting unions of father and daughter, left its trace in an "avoidance" still imposed by customary law. Yet M. Van Gennep still says that to formulate Mr. Atkinson's system is "*se contenter d'une explication de sauvage*." I remain "astonished" by the criticism. Mr. Atkinson never says that "avoidances" are produced by "horror"; and he denies that, in his experience, "horror" is produced by "avoidance."

A. LANG.

India, South.

Gille.

Notes on some Native Medicines from Southern India. By the Rev. Albert Gille, S.J. Communicated by the Stonyhurst Anthropological Bureau through the Secretary.

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Brahma sent disease on to the earth as a punishment for sin, a disease for each sin; but afterwards he gave to man the science and knowledge necessary to cure them. So he devised the science of medicine (*Aiur veddam*), and informed Siva, who spoke of it to the *Dewas* (*demi-gods*). The *Dewas* came down to earth to teach medical science to the *Ashwini mahagrishi* (holy sages), who wrote down the teaching "very exactly and very correctly."

BILE (*Pittam*).—This disease appears to be prevalent in Malabar, and apparently is caused by eating rice and vegetables.

A jam-like substance called *lehim*, consisting of a decoction of tamarind leaf and iron, is boiled for a fortnight or so, when *purana pittam* is added. This latter ingredient consists of a kind of iron ore, heated red-hot, and dipped in cow urine. This process is repeated for eight days when the iron is reduced to powder and added to the first decoction.

Another remedy is to make a mixture of coconut milk, cut-up bananas, lime, ginger, &c. These various ingredients are put in a vessel, which is carefully closed, and

boiled for two hours. The vessel is then kept near the hearth for eight days so as to keep the mixture warm.

BOILS.—1. Mix shell lime with water. When the water has become clear, add ginger-oil to half of it and shake. The mixture then becomes an ointment and is put on the boil.

2. Mix powdered *magnal* with castor-oil, and place pieces of cloth dipped in the mixture on the boil.

3. Cut off the end of a bunch of *poovanwara* (a kind of plantain), open the flower, and cut it into five pieces. Mix this in four bottles of water and drink it with honey. This medicine acts as a preventive.

BRUISES, INTERNAL.—The root of *handari* and the tender leaf of the areca nut are mashed together, mixed with human urine and drunk. This is a very secret medicine.

CONSUMPTION, CHEST DISEASE, COUGHING (*Rajah Eshman*).—These diseases are rare and are considered as hereditary. When they occur they are treated in the following ways: A decoction of *araka* or sealing wax is made, which reddens the water while it boils. With twelve ounces of this are mixed two bottles of water and, after sugar has been added, the mixture is given to the patient. If this remedy is not efficient, a jam-like substance (*lehim*) is made of boiled mutton, mixed with several powders, candy sugar, ordinary sugar, &c. All these are mixed together and boiled.

While undergoing this treatment the patient is not allowed to eat fish, coconut, or any sour food. He must remain at home and avoid the sun. The treatment lasts for fourteen days, and, after the treatment, the same number of days has to be passed at home.

Brahmins, instead of this, sleep with a living rabbit on their chests, but some prepare the *lehim* with rabbit instead of mutton.

Coughing in children (*Nelankara chuma*).—Make a mixture of ambrosia, rice, and *jaggari* (sugar from toddy) and put it on the floor. The child has to lick it while it is on the floor. Mix together twelve heads of *kari* (black fish), half the quantity of *pippali* and dry ginger, and powder the mixture. To be given with honey and sugar. Powder and mix together the leaves of *kuni* (a creeper) and rice and take with *jaggari*.

Yangal, a kind of asthma.—In four bottles of water boil 1 lb. of small bat's flesh, until only one bottle of liquid remains. Add to this cardamom seeds, dry ginger, *pippalli*, powdered *kwolawere*, and mix with $\frac{1}{2}$ lb. of ghee. Boil again until a hard deposit is formed. This must be separated from the liquid and kept for a day. Half a rupee's weight must be taken every day, and the patient must abstain from fish, tamarind, and buttermilk, and stay in his room.

DOG BITE.—Burning firewood is held over the wound and water is poured over the fire so as to flow on to the bite. Then the tender leaf of the pepper plant is mashed, salted, and put on the wound, being tied down with an areca leaf.

DYSENTERY.—Cover *karanjikuru* seed with cow-dung and heat in the fire. As soon as the dung is dried up the seed is broken open, the cotyledon taken off, powdered, and mixed with toddy. This has to be drunk for three days.

Another remedy is to cut open a large banana and insert two grains of opium under the skin. The fruit is then covered with a plantain leaf and dried in the fire.

Another cure is to eat, in the morning, ducks' eggs which were boiled the evening before and kept in mud during the night; while still another medicine is to make a powder of the tender leaf of the *karanjee* tree, opium, and soft mango, all of which have been dried previously.

EYE DISEASES.—*Anticurudu* (night blindness).—Eat the lungs of the crow after boiling them, or go and beg at eight houses during the night and eat whatever is given you.

Chingar (sore eyes).—Wash the eyes with a mixture of the mashed flower and tender leaves of St. Anthony's flower and mother's milk, or with a mixture of *mowil chewian* (a plant), *jiragana* (a seed), and mother's milk.

Padalam (red eyes).—Mash thirty-two buds of the *chetti* flower with thirty-two *jiragam* seeds. Dip it in mother's milk and wash the eyes with it.

For eye diseases that are difficult to cure, pour oil, preferably *nasiam*, up the nose.

For a boil in the corner of the eye, rub the eyes either with black pepper rubbed with mother's milk against a stone or with the tender leaf of *kakakori* (a creeper), mashed *jiragam*, and mother's milk.

For a fly in the eye walk backwards eight or ten feet. To get clear eyes eat ants' eggs.

Another medicine is the following :—*Kentenda Lawanam*. A hen with a black skin is killed when it is on the point of laying its first egg. Its blood must not be shed. It is then plucked and cut open. Its heart and lungs are taken out and after being mixed with powders are put back in the body, which is then covered with a special unguent and put, with roots, leaves, &c., into a *chetti*, or earthen vessel, half filled with water. The vessel is covered with a cloth and boiled for six hours, from 6 a.m. till noon. The bones are then removed and the carcase, after being dried in the sun for two or three days, is ground into a fine powder. This is then mixed with honey and swallowed.

FEVER.—The rajah of all the diseases is fever (*Yoro roga padi papma*). It was first sent by Siva as a punishment to some persons who rebelled against him. He opened that one of his three eyes which contains fire, and sent the fire of fever to the earth.

There are in the body three *doshams* or germs called *Wada juram*, *Pitta juram*, and *Kappa juram*. When a person is in good health these *doshams* are present in equal quantities, but, if any of them increase or diminish, equilibrium is upset and fever supervenes. *Wadu* is the germ of rheumatism, *Kappa* of fatness, and *Pittam* of bile. During the day from 6 to 10 a.m. *kappam* is in the ascendant, from 10 to 2 p.m. *pittam*, which causes temper, and from 2 to 6 *wadam*, which causes calmness. During life from infancy to the age of 30, *kappam* is the most prominent germ, from 30 to 60 *pittam*, and from 60 onwards *wadam*. The medicines prescribed depend upon these seasons.

There are three kinds of fever, *Sapta juram*, a slight fever lasting for seven days, *Nawa juram*, lasting for nine days, and *Dwidicham* which lasts for twelve days. If a fever is not cured in twelve days it will last for twenty-one days, if it is not cured by then it will last for thirty-two days, and then for ninety days. This is the worst fever.

As soon as a fever appears the sick person is deprived of food for three days, and the only drink allowed is a decoction of four ounces of dry ginger and eight ounces of coriander seed (*kwotummali*). It is only on the lapse of these three days that the proper treatment begins. The patient then receives a mixture of red onion (*tolassi*) leaf, three times a day. The leaf is made into a small bundle wrapped up in cloth. This is warmed, dipped in water and squeezed into the patient's eyes. A patch, the size of a rupee, is shaved on the top of the head and covered twice a day with ointment. The patient also has to drink *kanji* six times a day.

If a doctor is necessary he should be sent for in the morning, and should not be summoned for the first time on a Friday. The person who calls the doctor must not mention the sickness before the name of the patient, or he will die. The doctor,

unless he happens to be a Christian, is always an augur. If on his way to the patient's house he sees a cat cross the road, or meets a man carrying a broomstick, or a woman with a fan, he will not go on, but if he meets a brahmin or a cow or bull with a loose rope it is a good sign. The doctor carries his medicines in a metal box, while a servant carries another box made of brass.

The doctor has to examine the patient in three ways, called *Derishanal*, looking over the body; *Sparishanal*, touching the body; and *Spresne*, asking questions. He then has to examine the body in eight different places (*Ashtastana paretshan*):—eyes, tongue, teeth, palm, &c. He then takes a palm-leaf and prescribes the first decoction, which is made of dry ginger, *dewadaram*, coriander seed, *cheruwarudina* and *vel warudina*. Should this not cure the fever the doctor changes his prescription every day.

To find out how long the disease will last, or if it will be cured, the doctor examines the urine (*Motra parecha*), but he only does this when the sickness is very dangerous. The urine has to be taken early in the morning and sent to the doctor before sunrise. The doctor pours it into a vessel and with a blade of grass lets fall a drop of ginger oil into the urine.

If the drop does not spread the patient will die.

If it spreads well the sickness can be cured and the patient will live long.

If it spreads very little, forming a hole in the centre, the patient will die.

If the spreading oil takes the form of a leech or a snake the sickness will be difficult to cure.

If the drop spreads in the form of a lion, the sickness can be cured, but only with great difficulty.

If it spreads in the shape of a wolf, little hope is left.

If it spreads in the shape of an elephant, the sickness will take a long time to cure, but death will not follow.

The operation has to be carried out in the greatest secrecy, and the doctor must not talk to anyone about it.

When the patient is cured, a special day, either a Wednesday or Saturday, is chosen, according to the moon, for him to take his first bath. On the day before the water is boiled and mixed with medicine. The day itself is a feast day, doctor and relatives all being invited to be present. The doctor, with great ceremony, pours the water over the patient's head. The doctor, if he belongs to the same caste as the patient's family, dines with them; if not he goes home, after receiving a new cloth and money wrapped up in betel leaf. On the second and third days the patient is oiled with the same ceremonial. Lastly, a priestess comes to purify the house and the patient's room. It is always a female who does this work.

HEADACHE.—*Deshamala Nawamidam* (*Suria ourtam*).—This headache begins at sunrise, increases in intensity till noon, when it begins to lessen, finally disappearing at sunset.

A decoction of ten different plants and four bottles of cow's milk is boiled till the water evaporates, and the milk alone remains. After this has been kept for a day it is made into butter, which is put on the patient's head, part of the hair having been shaved off previously.

Another remedy for headache is to pour hot fowl's blood into the nose. This remedy, however, has its dangers in the case of a pregnant woman, as the blood may run into her head and cause death. This result may be prevented by cutting a fowl into two parts and covering the head with them. If this is done before the blood reaches the head the patient can be saved.

Other remedies against headache are to cut powdered *bellacaruga* (grass), *cottam* root, dry ginger, and red sandalwood on the forehead: to pour dry ginger powdered

in woman's milk or cold water into the nose, and to dip the point of a needle in pepper, hold it for a moment in the fire, and then breathe the pepper in through the nose.

INDIGESTION (caused by eating Jack fruit).—Burn the dry stem of a coconut; mix the ashes with water, and, when they have formed a deposit, drink the water.

INSANITY.—1. Put mashed leaves of *brami* on the patient's head every morning and evening.

2. Make a decoction of dry gooseberry, *ramasham* and *tetamparal* (a seed) and pour it slowly and continuously over the patient's head.

3. Put a mixture of fresh butter and mashed *willila* (white and green leaves) on the patient's head.

4. Make a small hole in a ripe lemon and put into it ripe black pepper soaked in cow's milk. Hang the lemon near the fire for forty-one days. Then remove the skin from the pepper and rub the seed, with woman's milk, against a stone. Rub the eye inside the eyelid with the stone.

PURPLES.—Remove the skin of a tender red coconut and insert in it a pill. Cover the nut with a tender coconut leaf. Next stretch sticks over a vessel half filled with water and lay the nut on the sticks so that it cannot touch the water. Boil the water and steam the nut for three hours. Next mix cardamom and cloves with the coconut water, and dip in the mixture a piece of gold which has previously been rubbed against a stone. This mixture of liquid and powdered gold has then to be thrown into the coconut water, which has then to be drunk.

RHEUMATISM (*Chira bala*).—The natives recognise eighty different kinds of rheumatism, among which is numbered leprosy. The skin is to be rubbed with an oil made of 4 lbs. of the root of *kurundorti* (malay alam), dissolved in four bottles of milk and one bottle of ginger oil. The mixture has to be filtered every day for twenty-one days, each time four bottles of milk being added. A rupee's weight of this is also to be eaten every day, as long as the patient can afford it.

SKIN DISEASES.—Sores : On the Legs.—The shell of the black tortoise (*karana*) is burned and powdered, mixed with saffron, and put on the sore place.

Maroti kuru (oil seed) half burned, the same quantity of *turushe*, wax, and tender leaf of *kalasham*, are mashed together and applied to the sore.

On the Body.—Drink a decoction of *pawo* (a root from China) with sugar, or eat the *pawo*, mixed with sugar or honey. The sufferer is not allowed to eat fish, coconut, tamarind, or buttermilk.

Andawadam, a disease in which the skin from the stomach to the knee peels off. Mix *turushe* with white of egg and rub the body with it.

Ringworm.—Pimples appear on the skin in the form of a spiral.

Dip a pin in *hashu* nut oil and rub it lightly over the itching spot; or mash *hokomaram* leaf, mix it with rice water, and rub it over the body.

The Itch.—(1) Crush the inside of the Kalli fruit and mix it with the juice of the leaves. This must then be mixed with ginger oil and rubbed over the body. (2) Powder together sealing wax, sulphur, white salt (*indoo*po), *amoukiram*, and the skin of the *kaduka* seed, mix this powder with the milk of a ripe coconut. When no water remains in the milk, rub the body with the mixture for three days. (3) Make an oil called *pinnatakham*. Take the bark of four different kinds of banyan trees (*Atti*, *Itti*, *Araya*, and *Peral*), dry them, cut them into small pieces, and boil for three hours a day for three or four days. When the liquid becomes red, separate the deposit, powder it, and mix it with red sandalwood, *makkipoo*, and *karaiampow*. This mixture must then be added to the liquid. Four bottles of this added to a half bottle of ginger oil, a quarter bottle of ghee, and a quarter bottle of *woretana*,

will give after boiling one bottle of *pennatakkan*. Remove the deposit, when it becomes like wax. Rub the oil on the body, but not on the head.

SMALL-POX.—There are eighteen different kinds of small-pox, produced by eighteen different evil spirits. Four of the varieties are the following:—

Agamaral causes death after six days; after death small boils appear. There is no medicine that can cure it.

Kanaga (gold) *kaluri*.—The body becomes golden, and if the sufferer recovers he will become a king.

Palkaluri.—A smell of milk comes from the body, which attracts snakes.

Annalli (name of a snake).—The patient acts like a snake, hissing and moving his tongue and hands like a snake. It is considered a disgrace to die of this variety of the disease, and the burial takes place during the night without any ceremonies.

As soon as a case of small-pox develops in a house the whole family leaves, and the patient is left in the care of one who has himself had the disease and who indulges in strong drink to keep off the devils. The first medicine given is a decoction of dry ginger and *hotomali*, but when the rash begins to appear a decoction of the bark of *ariwapo*, dry ginger, and *karuka* seed is substituted.

Should the patient die the corpse is buried in the same place where the death took place, and three days afterwards the *homom* is held, when the house is purified by a sorcerer.

STOMACH ACHE (*Naligara Lawanam*).—The milk is drawn out of a ripe coconut, which is then filled with salt and various powders, and the hole carefully shut. The nut is then covered with mud and roasted in the fire for a night. In the morning it is broken, dried in the sun, and ground into a powder, which is mixed with honey, and given to the patient.

TOOTHACHE.—Lay the seed of *chunda* on a red-hot iron with a few drops of oil. The sufferer inhales the smoke through a coconut shell, with a hole at the top.

Rub the gum with a mixture of opium and camphor.

VOMITING.—Put on the chest a mixture of water and powdered white sandalwood, or drink the juice of a pomegranate mixed with honey and powdered cardamom.

WORMS (*Shula*).—Children may have two kinds of worms, a short one and a long one. The origin of the disease was a sin that made Vishnu very angry, so he threw his *trishulam* (sceptre with three points) on to the earth, and from the place where it struck sprang the *shula*. There are many treatments for this complaint.

Boil in water for two hours 1 oz. of mercury and 1 oz. of *agnanam*. Keep the vessel near the fire for twelve days. Early in the morning the child has to drink a tumbler of the decoction mixed with sugar.

For worms that live in the stomach and come out through the nose, mix *tumba* with onion, put it in a cloth and smell it. If the worm comes to the eyes the person will die.

To kill the worm, make seven rings of seven tender ribs of coconut leaf (*ikel*). Make a decoction of these, three earth worms, 12 grains of cardamom, dry ginger, and the withered flowers of *tumbakoodam*.

ALBERT GILLE.

REVIEWS.

Religion.

Frazer.

Adonis, Attis, Osiris: Studies in the History of Oriental Religion. By J. G. Frazer, D.C.L., &c. London: Macmillan, 1906. Pp. xvi + 339. Price 10s. **114**

This book is, from the literary point of view, a masterpiece. It has all the lucidity and charm of style we expect from Dr. Frazer. And it hangs together; has unity. Here and there we wander off on some seductive side-path (volcanic religion,

feasts of All Souls, lunar sympathy); but on the whole the artist works, as artist must, within set limits.

Science, too, no less than art, benefits from this self-restraint. Recently Dr. Farnell pleaded for a treatment of the religions of classical times in the light of an "adjacent," rather than a "remoter," anthropology. Here, as it were, is the answer to his prayer. Dr. Frazer's clues are mostly proximate and regional. In particular, he shows himself in touch with a modern movement by constantly calling attention to conditions of physical environment as possible factors in religious development—a policy to be welcomed as sound in principle even if tangible results are not very apparent. In short, it is to the archaeologist rather than to the student of the lower culture that the argument is addressed, Dr. Frazer being competent, as perhaps no other man, to speak with authority in either rôle. Perhaps, then, it is their very rarity that makes occasional references to very remote origins seem almost grotesque. For instance, we are told, *à propos* of the virgin birth of Attis, "such tales of virgin mothers are relics of an age of childish ignorance when men had not yet recognised the intercourse of the sexes as the true cause of offspring" (p. 164). It may be so. But surely the state of the remoter, let alone the adjacent, evidence does not warrant dogmatism on the point such as we get from Dr. Frazer on p. 179. The very fact of Arunta ignorance about the effects of intercourse which forms the bed-rock of Dr. Frazer's theory calls for further investigation. I understand, for instance, that Mr. Strehlow has met with members of the tribe who do understand these matters now, whatever may formerly have been the case. Besides, I imagine the Arunta metaphysicians to be quite capable of meaning that really the children did not come from intercourse but from the spirit world—a view for which there is much to be said on philosophical grounds. And even when we know all about the Arunta it remains a "far cry" to the Attis-worshippers of Phrygia. Another piece of long-range shooting is the suggestion that customs such as that by which "at Babylon every woman, whether rich or poor, had once in her life to submit to the embraces of a stranger at the temple of Mylitta" (p. 22) points back to the possibility that formerly, perhaps, every woman was obliged to submit at least once in her life to the exercise of those marital rights which at a still earlier period had theoretically belonged in permanence to all the males of the tribe" (p. 24). This ignores the crucial fact that the embraces endured were those of a stranger. It is curious that Dr. Frazer, who refers, p. 320 note, to Dr. Farnell's paper in *Archiv für Religionswissenschaft*, vii, 1904, should have failed to notice (else surely he must have at least discussed) that writer's plausible conjecture that here and in similar cases we have the spiritual peril of first intercourse thrust by magico-religious means upon the unwary stranger (*see* Farnell, *loc. cit.*, p. 88).

And now to take stock of Dr. Frazer's more general conclusions. He seems to make good his main point that Adonis, Attis, and Osiris, whatever their remote origin, were for their worshippers in classical times pre-eminently deities from whom fertility in regard to crops, and more or less secondarily to births, was sought by rites showing a strong tincture of productive magic, as, for instance, in the striking case of the "Gardens of Adonis." In this connection, however, a question may be raised to which Dr. Frazer has perhaps not given enough attention. Is a god essentially and wholly a fertility god because fertility is expected from him? Where definite magical practices having for their end increase of crops or of children exist, no doubt to that extent the god made subject to these practices acts as an increaser of crops or children pure and simple. But often, nay normally, he is something more as well, namely, a being rich in *mana*, mystic power in general. From such a being all good things may be expected, not fertility especially, except so far as this happens to be pre-eminently a good thing. Thus the Phrygian mother imported to Rome in 204 B.C.

in the shape of a black stone was sent for that she might cause Hannibal to depart. There may have been a good harvest as the result of her coming, as Dr. Frazer, following Pliny, records. But this was at best a by-product of the *mana* in the stone, judging from what it was expressly fetched to do. The stone, in short, was not a fertility-god, but a god that caused fertility as one amongst an indefinite number of blessings. Is it not because he ignores this distinction that Dr. Frazer insists on raining fertility-gods upon us from every nook and corner of the sky?

Again, Dr. Frazer appears to hold that Adonis, Attis, and Osiris, one and all, must at some time in the remoter past have been represented by divine kings, slain annually in order to reinvigorate the principle of fertility. But the evidence is, to say the best of it, very indirect and scanty. Nor can its volume or weight be augmented by the mere quoting of authoritative dicta from Professor Ramsay (p. 183) or Professor Flinders Petrie (p. 317). Perhaps Dr. Frazer, all too modestly, underrates the influence of his theories on his generation. These, it seems pretty clear from the very language in which the aforesaid dicta are couched, are but his own doctrines coming back to roost. In any case, only adjacent evidence, to recur to Dr. Farnell's phrase, can be considered relevant. To judge by the remoter anthropology, productive or reproductive magic can effect itself in many other ways than by means of the blood-rite; the blood-rite when practised need not involve human blood; and if human blood be required it need not be that of a priest. In short, the sacrifice of the priest-king cannot be shown, whether *à priori* or by the citation of facts, to mark a stage through which all religion based on productive magic must have passed. Had there been such a stage, indeed, it is hard to see how any priests or kings would have survived it.

A final word about the relation of magic to religion. Dr. Frazer's opening paragraphs show that he clings fast to his oil-and-water hypothesis. Magic and religion, from first to last, involve "opposite principles" (p. 4). Yet not the slightest proof is offered that they were opposite in principle for the persons who engaged in the various magico-religious practices described. For Plutarch, indeed (p. 233), these practices implied "confused ways of thinking"; but he looked on from the outside, precisely as does Dr. Frazer. After all, what we want to know is what it meant to the persons concerned, whether "the common man" or "the more thoughtful portion of mankind;" the more so as the latter are credited with having somehow excogitated religion as a substitute for a magic proved of no avail. Was there, then, nothing divine in the eyes of men so long as magic flourished? Had not the magic act itself something divine about it? Dr. Frazer's view of the divine would seem to be somewhat narrow, to judge, for instance, from his conception of fetishism (p. 234) as "the view that the fruits of the earth and things in general are divine" or animated by powerful spirits." There is, however, another less purely animistic theory of the divine that, as Mr. Hartland showed in his recent address to Section H. of the British Association, is rapidly gaining ground. Will Dr. Frazer pay it the compliment of considering it before his own doctrine assumes final shape in the new edition of the *Golden Bough*?

R. R. MARETT.

Shell Currency.

Schneider.

Muschelgeld-Studien. Von Prof. Dr. O. Schneider nach dem hinterlassenen Manuskript bearbeitet von Carl Ribbe. Herausgegeben vom Verein für Erdkunde. **115** Dresden, 1905. Pp. 191. 26. x 18 cm.

Under this title the material and notes left by the late Professor O. Schneider have been put together and worked up by Herr Carl Ribbe, with the result that the latter has produced a volume containing an immense number of facts bearing upon currencies derived from shells in Micronesia, Melanesia, and Africa, with an excursion to the further East in discussing the distribution of cowry currencies. As might be

expected in such a work a certain [discursiveness and lack of homogeneity can scarcely be avoided, and certain sections are necessarily more satisfying than others. This is notably the case with Melanesia, where Herr Ribbe's personal experience gained during his travels in the Solomon and the Bismarek Archipelagoes, has enabled him to produce an account which will probably long remain classic for these groups. Although containing sixteen excellent plates, of which twelve concern Melanesia, and although very many islands and districts both in the Pacific and Africa are mentioned in the text, the book contains no maps, for lack of which its utility is undoubtedly greatly diminished.

Its first few pages are devoted to an account of shell currencies in Micronesia, for the most part derived from the well-known observations of Kubary and Finsch, but it is noted that the common composite pearl shell-fish hook of these parts was formerly current in the Marshall Islands. The *Nassa* money, diwarra or tambu, of the Bismarek group is next considered, and it is pointed out that, although widely distributed, the shells from which it is made are exclusively obtained from certain villages situated on the north coast of New Britain, from the neighbourhood of Duportail Island westwards as far as the Willaumez Peninsula. To obtain the coveted shells, which are collected by the inhabitants of these villages at the end of each north-west monsoon, the folk of Blanche Bay and of the northerly coast of the Gazelle Peninsula undertake a journey comparable in length to the big trading expeditions to the west (hiri) of the Motu of British New Guinea, and of infinitely greater hardship, since the trip is made in comparatively small outrigger canoes, propelled entirely or almost entirely by paddles. The collectors of the tambu shells received in exchange arrows, loin cloths, and other articles of everyday use, but especially a kind of shell currency called pele, consisting of small shell discs made especially for export for this purpose on Mioko (Duke of York Island).

The importance of diwarra in the politico-economic system of these people can only fully be realised by reading of the part it plays in the varying events of life described by Herr Ribbe, but may perhaps in part be summarised by the first wish formulated for the future of a new-born boy child as it is swung in the smoke of the birth-fire, "Oh be strong and acquire much diwarra, may you be expert with "spear and sling," and for a girl, "may you rightly scrape the stem of creepers," i.e., prepare the fibre on which the *nassa* shells are threaded. Although the real personal possession of much diwarra—in which every lapse or crime could be atoned—was freely allowed to any man in his lifetime, the socialistic instinct of the Melanesian reasserted itself in the presence of death, and his diwarra, or if the deceased were a rich man, part of his diwarra would be freely and widely distributed (i.e., not only to relations) after his death. After describing the "pig money" of the east coast of New Ireland, a specimen of an ornament used as currency and called manun is figured and described, which in a general way remarkably resembles the bag of south-east New Guinea and the neighbouring archipelagoes.

Brief mention only is made of the shell currencies of British New Guinea, more space being devoted to the Solomons, where it is noted that on various islands the composite pearl shell fishing hook passes as currency, while Mr. Woodford is quoted to the effect that one form of shell disc currency, when made up into strings, is called sapi. This seems to apply to Malaita, but in any case is of great interest since the most widely spread name for the red shell disc currency (if it may be called so) of the islands off south-eastern New Guinea is *sapisapi*.

A description is given of *Conus*, *Oliva*, and *Achatina* (a land shell) currencies in Africa, the latter half of the book being taken up by a description of the various forms of cowry currency and a discussion of their origin and distribution. C. G. S.

Africa, South.

Kidd.

Savage Childhood: a Study of Kafir Children. By Dudley Kidd. London: Adam and Charles Black, 1906. Pp. xvi + 314. 22 x 14 cm. Price 7s. 6d. **116**

In the above book, Mr. Dudley Kidd, on the principle that a knowledge of embryology is fundamentally necessary to the study of all branches of biological science, has examined the workings of the Kafir mind as revealed by the actions of Kafir children. This work is all the more important in that, hitherto, the only data in English books relating especially to primitive children had to be sought for in such wide fields as Spencer's *Descriptive Sociology* and Featherman's *Social History of the Races of Mankind*, and all the more valuable in that children, being least hampered by tribal observances, may be expected to behave more naturally than their elders. Kafirs, too, in Mr. Kidd's opinion, are at their best intellectually, emotionally, and morally during the period immediately preceding puberty, when the mind has reached its highest development unaffected by sexual instinct.

In the chapter devoted to "Birth and Infancy," the child himself is not, of course, studied, for he has not arrived at self-consciousness, but examination is made



ZULU BOY MAKING LABYRINTH.

(Reproduced by the courtesy of Messrs. A. and C. Black.)

of the practices of the parents to ensure easy delivery, to safeguard the health of the child, to ensure that a portion of the ancestral spirit shall pass into it, to call the same spirit's attention to its existence, and to introduce it formally to the tribe; of the purification ceremonies that the woman must observe after child-birth, the lullabies she sings to her baby, and the food she gives it to eat. If evil spirits dominate the baby, it is not for lack of drastic preventive measures; it is held daily for several weeks in the pungent smoke of a scented wood abhorred of witches, and among some tribes it is, when ten days old, left for a time buried in the ground up to the neck.

Incidentally a description is given of some magical properties ascribed to mother's milk and of the lifelong disadvantages under which twins labour. The birth of twins is not welcomed, nor is the death of one mourned. A twin has the nature of a wild beast, and as such can never enjoy full tribal privileges; there is no dancing at his wedding, and, because of his wild nature, he is expected to be foremost in battle. Though he has no brains, he is often the village bard, and his opinion on knotty points is much valued. A Kafir who has caught two mice together in a trap will neither lest his wife should have twins.

Much care is given both in the text and the appendix to the distinction between the two spirits that inhabit the child. The Idhlozi, or individual and personal spirit, which the child cannot lose, and, after his death, lives near his grave; and the Itongo, ancestral spirit, which must be ceremonially imparted to the child, which he shares in his relatives, and loses if he becomes a Christian or is unfaithful to his clan. The subject, however, is most difficult and is treated in a tentative spirit.

The chapters on "The Dawn of Self-consciousness" and the "Development of Faculties" are, perhaps, the most important in the book. In the former, much is incidentally thrown on the practice of burying certain of his possessions with a dead man. These are not necessarily the most valuable. The haft of a man's spear is to be buried with him, for it has absorbed the sweat of his hand, but the blade, which is more valuable, may, after being doctored, pass into the possession of his brother.

The latter chapter deals with the strength or weakness of such characteristics as sociability, chivalry, conscience, self-restraint, curiosity, sense of beauty and truth, imagination, fears, ambitions, and theories regarding natural phenomena.

The games played by Kafir children are either suggested by the actions of their parents, such as nursing dolls, mimic warfare and mimic litigation, or they are such as to occur spontaneously to children of every race, such as hide and seek, hockey (rough-played without goals), follow my leader, and cats' cradle. The children are fond of making clay models, the boys of oxen, the girls of human beings. For these boys make kraals and the girls make huts. When the time is ripe for a clay doll to be married, the owner of her prospective clay-husband pays a *Lobola* of a clay oxen for her and kills another clay ox for the wedding feast. Among some tribes leap-frog is unpopular, for if a boy allows another to jump over his head his growth will be impeded. "Bull roarers" are often used in spite of the fact that, as in Torres Straits, they may attract wind.

The specimens of Tshindao fable are of great interest. One pays tribute to the sagacity of dogs, and illustrates the belief that the welfare of some absent one will be indicated by the health of a tree he has planted. Another shows that it is not all wives who like their husbands to "add rafters to the hut" by taking a second wife. Several are conspicuous for having a distinct moral, e.g., that kindness will be rewarded, and as was to be expected, the stratagem by which cunning (personified by the hare, the rabbit, or the jackal) is outwitted at last, as told by Uncle Remus in his story of "Brer Rabbit and the Tar Baby" and related in Ellis's *Ewe-speaking Tribes*, crops up in the story of "How the Hare Fooled the Beasts." The Kafir version of the nursery rhyme, illustrated by one baby finger after another, which begins "One little pig went to market," has more point than its English variant.

Savage Childhood is not only of scientific but of practical value, for Mr. Kidd deals frankly with many points that throw light on the South African native problem. He admits the existence of racial antipathy, explains how it arises, and shows how fundamental difference in conceptions of truth, honour, and justice operates to prevent black and white understanding and appreciating each other.

RALPH A. DURAND.



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